

# HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of  
the Holy Name Society in the United States.*

The Reverend Fathers  
Thomas F. Conlon, O.P., National Director, Editor.

Associate Editors

John B. Affleck, O.P. Justin M. Routh, O.P.  
Charles V. Fennell, O.P.

Vol. XXIX — No. 5

## OCTOBER, 1937

EDITORIALS . . . . .	2
THE LOURDES OF PORTUGAL . . . . . <i>By E. Rosenthal</i>	4
CHARLES CARROLL OF CARROLLTON . . . . .	5
PEACE AND ITS PROMOTION . . . . . <i>By George F. McGuire</i>	9
GRIST FOR THE MILL . . . . . <i>By Ernest Norris</i>	10
THE LETTER FROM SPAIN . . . . .	12
ST. ISIDORE OF SEVILLE . . . . . <i>By Hyacinth Roth</i>	14
LABOR . . . . . <i>By Rt. Rev. John A. Ryan</i>	15
ATHEISTIC COMMUNISM . . . . .	17
NATIONAL MOVEMENT NEWS . . . . .	22
WITH OUR CATHOLIC EDITORS . . . . .	25
BOOK REVIEWS . . . . .	31

PUBLISHED UNDER THE DIRECTION OF THE NATIONAL  
HOLY NAME HEADQUARTERS

### EXECUTIVE AND ADVERTISING OFFICES

Published by The Rosary Press, Somerset,  
Ohio, monthly except in Summer when a  
combined July-August issue is made. Entered  
as second-class matter July 29, 1914, at the  
post office at Somerset, Ohio, under the Act  
of March 3, 1879. Executive Offices, 141 East  
65th Street, New York City.  
Subscription — One Dollar a year in United

States and Canada; ten cents per single copy;  
one dollar and fifty cents a year in foreign  
countries.  
Liberal discounts to Societies subscribing for  
twenty-five or more copies.  
The Reverend John B. Affleck, O.P.,  
Advertising Manager,  
141 East 65th Street, New York City.



# EDITORIALS

---

---

## THE KLANSMAN

**F**EW AMERICANS are called to sit as justices of the Supreme Court of the United States, because there are but nine members at one time. It would seem that in a nation as large as ours, in a nation where there are many opportunities, that there should be many men who could fill the exalted position with dignity and distinction. Yet it is claimed that the new member is no stranger to the hooded Ku Klux Klan.

We want no Klansman to bring prejudice and bigotry into the high places.

We want no part in a religious controversy that has been stirred by unscrupulous politicians.

We want traditional American justice and liberty.

**M**ANY changes take place in a decade. The old palace of the Klan in Atlanta now belongs to the Catholic Church. If this man made a mistake ten years ago, and admits that he erred, he may be a bigger man today. We should honor him for it.

**I**F he will not renounce the Klan let him step down from the high places and hide behind his hood.

## DANGER

**N**o nation on earth has declared war upon another nation, yet there is no real peace. When the seed is sown in the Spring it is not known whether the harvest will be gathered into the barns in the Fall, or whether the fields will be barren except for trenches and shell holes. Unrest, suspicion and fear are fostered by a flood of propaganda. Arms and munitions are stored for a possible conflict. Any spark might touch off a conflagration that would engulf the world.



**T**HERE are serious threats from every quarter. Once again, Japan has invaded China, and although the state of war does not exist technically, there are reports of terrible destruction in one of the great cities of the world. To extend the Japanese Empire the war lords have turned their eyes on China, but the taking is not so easy for China is fast becoming a unified nation. Through centuries isolation and high walls protected the ancient Chinese culture, but modern war equipment makes it possible to invade from overhead, to hurl destruction over walls and defending armies. Many nations have interests in the East, a circumstance that will force them to take sides and thus create a situation which might hasten the dreaded conflict.

**T**HE East is not the only source of uneasiness. For more than a year the civil war in Spain has divided the nations of Europe. Germany and Italy have sided with the Nationalists, France and Russia have aided the Loyalists, while Britain has remained on the fence because either side might break the Mediterranean lifeline of the British Empire. To complicate the situation there have been charges of piracy which could be used as a ready pretext for a break. It is the great game of the European nations balancing power so that no group will dominate the continent.

**I**N Palestine there is unrest because Britain has made a division of the country which is not acceptable to the Arabs or to the Jews. The Arabs long for the independence that they were promised for fighting the Turks, the Jews want the Promised Land that was pledged by Balfour, and both sides want the holy places that are to remain under British Mandate.

**C**ENTRAL Europe has been seething since the end of the World War. There are rumblings of internal trouble in Poland. Czechoslovakia which was once a part of the Austrian Empire stands between Russia and Nazi Germany. The Croats, Slovenes and Serbs of Yugoslavia cannot be amalgamated into a single nation within the territory designated by the Treaty of Versailles. Austria stands between Germany and Italy, a shadow of the empire of the Hapsburgs. The old hates are kept burning, the peace of Versailles is a myth, treaties seem to mean little or nothing.

**T**HE possibility of war not remote. It is true that if it does come that it will be on the other side of the globe. But the United States is powerful and our aid will be sought as it was during the first years of the World War. We want peace. We pray for peace not only for our own nation, but for the nations of the world. We learned the futility of a war to end wars.



# The Lourdes of Portugal

BY  
E. ROSENTHAL

**A**T FATIMA, the Portuguese Lourdes, May 13 was the twentieth anniversary of the day on which, for the first time, Our Lady was seen at this village. Fatima is situated in the central part of Portugal, on soil which is surprisingly arid, when contrasted with the surrounding country, consisting for the most part of beautifully wooded hills and fertile plains.

**T**HERE is nothing spectacular about Fatima. The place is simplicity itself, and the story of its development into the most important pilgrimage center in Portugal is one of the most arresting chapters in religious history furnished by the present century.

**O**N May 13, 1917, three peasant children, Lucia, aged ten, and her cousins, Francisco and Jacinta, aged nine and seven respectively, were watching their flocks when, at midday, as they were saying their simple prayers, they noticed a shaft of light above a nearby oak tree.

**A**T first the children mistook the illumination for lightning, and thinking that a storm was brewing, they were about to summon their sheep and make for home. Then, in the midst of a brilliant aureole, Our Lady was visible to them. Stricken with fear, the little ones attempted to flee, but their feet seemed chained to the spot.

**O**UR Lady of the Rosary spoke to Lucia, the eldest child, very gently telling her not to be afraid and bidding her pray for forgiveness of sins and for the release of souls in purgatory. The Blessed Virgin also commanded the small disciples she had selected as her messengers to return to the same spot, at noon, on the thirteenth day of the five succeeding months.

**T**HE children's story evoked the liveliest curiosity, and the parish priest, with many followers, interrogated Lucia and her companions. There was never the slightest discrepancy in the oft repeated narrative of the trio. Consequently, June 13, the day on which the Mother of God had promised to appear, was awaited with great impatience. On this occasion Lucia again spoke to the Virgin Mary who told the little girl that a chapel should be erected on the site of the apparition. The glorious vision was once more clearly seen by the children on July

13, and again on August 13. On September 13 Lucia and her cousins were unable to reach the oak tree above which Our Lady had stood because the local magistrate abducted them, and although treating them kindly, imprisoned them for two days. This official hoped that owing to the absence of Lucia, A Vidente "The Seer" as she came to be called in Portuguese, the crowds would disperse voluntarily. His tactics, however, were a failure. The multitude remained and many of the spectators declared that on the 13th, at midday, the hours at which the Holy Mother was expected to reveal herself to the children, a ball of fire fell from the skies.

**O**N the last occasion on which Lucia communed with Our Lady of the Rosary, the little maid was informed that on October 13, 1917, as a sign of the Virgin's presence, a miracle would occur, and that in future cures would be accomplished at Fatima.

**A**CCORDING to some authorities, as many as seventy thousand people assembled at Fatima in expectation of this promised event and, despite the terrific rain storm which raged during the whole of the night of October 12, waited for the following day to dawn. On the 13th, an hour or so before midday, the storm was at its worst, and many thought that the end of the world was at hand. About 11:30 a.m., the three children, garlanded with flowers, approached the oak tree, and, in the torrents of rain, knelt down to pray. Then the sky cleared. According to one reporter, "The sun appeared surrounded by fierce flames. Alternately it seemed to rotate rapidly and to detach itself from the sky, approaching the earth and radiating intense heat." Amongst the many thousands who witnessed it, nobody has ever offered a satisfactory scientific explanation of this phenomenon, graphically described by the peasants as "the dance of the sun."

**T**HE following month, in compliance with the instructions of the Blessed Virgin, a small chapel was commenced. The cost was defrayed by the alms in cash and in kind contributed by those who had derived spiritual benefits from their visits to Fatima. Not long after the completion of this building, on the ground which from

*(Continued on page 26.)*



# CHARLES CARROLL of Carrollton

**A**MERICA is celebrating one hundred and fifty years under the Constitution and many Americans will observe the two hundredth birthday of the Catholic layman and patriot who outlived all other signers of the Declaration of Independence—Charles Carroll of Carrollton.

**W**HEN a youth, Charles Carroll of Carrollton endeavored to trace his ancestry back to that noble Irish Carroll "who was chief of the name, and was defeated at the battle of Knock-Lee by Gerald, Earl of Kildare, in the year 1516." Later in life, it is said, he was content to begin at Daniel Carroll, of Littamouna, King's county, Ireland.

**H**is grandfather, Charles Carroll, a son of Daniel, came to America in 1680, and settled at Annapolis in Maryland. He was an accomplished lawyer, and became the agent of Lord Baltimore in 1689. It was a time full of political and religious troubles. Catholics were cruelly persecuted, and assumed to have few or no rights which the English Government was bound to respect. We may justly credit Charles Carroll with personal qualities of a high order, since he held the agency for the absent Proprietary—a Catholic nobleman—for over thirty years, with honesty, firmness, and manly fearlessness.

**I**N 1700 Lord Baltimore granted to this Charles Carroll 10,000 acres of land in Anne Arundel county,

Maryland, the same running from a branch of the Patuxent river to Thomas Brown's plantation, and thence to landmarks which would, we fear, be found rather indefinite at the present time, being "four Indian cabins." These broad acres, with the manor house descended through four generations of only sons, the third of whom was the famous subject of this sketch, Charles Carroll of Carrollton—the prefix "Carrollton" having been adopted long before the Revolution from a tract of land in Frederick county.

**C**HARLES Carroll of Carrollton was born at Annapolis, Maryland, on the 19th of September, 1737. At the date of his birth, the Catholics were severely oppressed by those odious enactments known as penal laws. They were even forbidden to have schools. The Jesuit Fathers, however, succeeded, without attracting the attention of the authorities, in quietly opening a grammar school at Bohemia, on the eastern shore of Maryland. Here "the Last of the Signers" received the first rudiments of knowledge.

**W**HEN about eleven years of age, Charles was sent, with his first cousin, John Carroll, afterwards Archbishop of Baltimore, to the College of the English Jesuits at St. Omers, France, where he pursued the study of the classics for six years. He then spent a year at the College of

the French Jesuits, Rheims, and two years at the College of Louis le Grand, Paris. At Bourges, he passed another year in the study of civil law; and in 1757 proceeded to London to the Inner Temple, and earnestly pursued the study of common law for about seven years. An accomplished gentleman, with a cultivated and mature mind, Charles Carroll returned to Maryland in 1764. But, in the very land of his birth, he found himself almost an outcast on account of his faith.

**A**s became him, he was most earnest and active in all measures which were taken in opposition to the encroachments of Great Britain. Writing to his friend Graves in 1765, Mr. Carroll says: "Nothing can overcome the aversion of the people to the Stamp Act, and their love of liberty, but an armed force. Twenty thousand men would find it difficult to enforce the law, or, more properly speaking, ram it down our throats."

**A**T Annapolis it was Charles Carroll who boldly gave the advice to the trembling Stewart to burn his vessel, with his cargo of obnoxious tea; and the brig was towed into the harbor, and, in broad day, burned to the water's edge, amid the applauding shouts of the spectators!

In 1768, Mr. Carroll married Miss Mary Darnall, daughter of Henry Darnall, a kinsman of Lord Baltimore.

**T**wo years later we find him engaged in one of the most noted political



contests of that day. Under the signature of the "First Citizen," he boldly upheld the rights of the people in opposition to the arbitrary action of Governor Eden, of Maryland. One of the ablest and most fiery lawyers in the Province became his antagonist. The result was an exciting newspaper controversy. Unusual learning and ability were displayed on both sides. But Carroll, by his close logic, his keen, bold, and fearless views, gained a triumphant victory for the popular cause. His fellow-citizens of Annapolis turned out in a body to thank him. But if his opponents were unable to meet his reasons, they could cheaply insult him. "Papist," "Romanist," "Jesuit," and other equally refined epithets were freely thrown at the advocate of the people's rights. Catholicity was yet in contempt. Hence, neither the position, wealth, nor superior education of Charles Carroll of Carrollton could save him from the vocabulary of religious fanaticism—a vocabulary as old as Luther, and as vile as the lowest of his followers.

THE happy result of this controversy raised Mr. Carroll in the eyes of his countrymen. He had gained an enviable reputation as a man of much learning, sound principles, liberal views, and fearless integrity. In 1773-4-5 he performed an active and prominent part in the measures of opposition and resistance on the part of Maryland to the aggressive colonial policy of England during those years.

A Catholic by conviction as well as by education, Mr. Carroll, in common with the Catholic body of the country, had been taught to revere the great principles of liberty. They were familiar with the fact that Cardinal Langton and the Catholic Barons had forced the tyrant John to recognize and affirm the MAGNA CHARTA. They had been taught to respect the act of the Sovereign Pontiff, Pope Zachary, in denouncing the tyranny of *taxation without representation*, centuries before the Declaration of Independence was penned. They cherished the same great prin-

ciple, because it was promulgated in that glorious charter which the Catholic Peer, Lord Baltimore, had prepared for the infant colony of Maryland. The established recognition of the great principles of the American Revolution by the highest Catholic authorities for ages will account for the historical fact, that the Catholic body of the country in 1776 *ardently* and *unanimously* espoused the cause of freedom and popular rights. In the day of trial, the Catholic Faith proved the grandeur of its principles. It produced no Tories—no traitors—no oppressors of their country!

FROM the very beginning Mr. Carroll grasped the principles involved in the contest, and advocated complete independence. We are told that, as early as 1771, when conversing, on one occasion, with Mr. Chase, the latter remarked: "Carroll, we have the better of our opponents—we have completely written them down." "Do you think," returned Mr. Carroll, "that writing will settle the question between us?" "To be sure," replied the other. "What else can we resort to?" "The bayonet," was the answer; "our arguments will only raise the feelings of the people to that pitch, when open war will be looked upon as the arbiter of dispute."

OF the Revolutionary War, his brave words written in 1773 to Mr. Graves were truly prophetic, and showed with what fine forecast he judged the American people. "The British troops, if sent here," he wrote, "will be masters but of the spot on which they encamp. They will find naught but the plains, we will retire to our mountains and defy them. Necessity will force us to exertion, until tired of combating in vain against a spirit which victory after victory cannot subdue, your armies will evacuate our soil, and your country retire an immense loser from the contest."

MR. Carroll took an active part in the repeal of the odious laws against Catholics. Those enactments still disgraced the statute-book. In 1775 he

was appointed a member of the Maryland "Committee to prepare a declaration of rights and form of Government for this State." The result was that the great principle of civil and religious liberty, established by Lord Baltimore, was again restored "in the Land of the Sanctuary."

IN accordance with a resolution of Congress, early in 1776, Benjamin Franklin, Samuel Chase, and Charles Carroll of Carrollton were duly commissioned to repair to Canada in order "to promote or to form a union between the Colonies and the people of Canada." These gentlemen received their ample instructions on the 20th of March, and were accompanied by the Rev. John Carroll, afterwards first Bishop and Archbishop of Baltimore.

AMONG other things the commissioners were told to represent to the Canadians that the arms of the United Colonies had been carried into that province for the purpose of frustrating the designs of the English Government against our common liberties; and that we expected not only to defeat the hostile machinations of Governor Carleton against us, but that we should put it in the power of our Canadian brethren to pursue such measures for securing their own freedom and happiness as a generous love of liberty and sound policy should dictate to them.

THEY were directed to declare that we held sacred the rights of conscience; and should promise to the whole people of Canada, solemnly, in the name of Congress, the free and undisturbed exercise of their religion; and to the clergy the full, perfect, and peaceable possession and enjoyment of all their estates.

THEY were also desired to press for a convention of the people which would bring about a union with the American colonies. The terms of the union should be similar to those of the other colonies; and, if our terms were acceded to, they were to promise our defense of the Canadians against all enemies.



ARMED with their commission and instructions the famous travelers left New York City on the 2nd of April, but were nearly a month in reaching Montreal.

THE following brief extracts from the "Journal of Charles Carroll of Carrollton during his visit to Canada in 1776, as one of the Commissioners from Congress," a work now out of print, and very hard to find, may be of interest to the reader at this point:

"AND April, 1776. Left New York at 5 o'clock P.M.; sailed up North river, or Hudson's, that afternoon about thirteen miles. About one o'clock in the night were awaked by the firing of cannon; heard three great guns distinctly from the *Asia*; soon saw a great fire, which we presumed to be a house on Bedloe's Island, set on fire by a detachment of our troops. Intelligence had been received that the enemy were throwing up intrenchments on that island, and it had been determined by our generals to drive them off. Dr. Franklin went upon deck, and saw waving flashes of light appearing suddenly and disappearing, which he conjectured to be the fire of musquetry, although he could not hear the report.

"7th. Weighed anchor this morning about six o'clock. Wind fair; having passed over the overslaw, had a distinct view of Albany, distant about two miles. Landed at Albany at half-past seven o'clock; received at landing by *General Schuyler*, who, understanding that we were coming up, came from his house, about a mile out of town, to receive us and invite us to dine with him; he behaved with great civility; lives in pretty style; has two daughters (Betty and Peggy), lively, agreeable, black-eyed girls. Albany is situated partly on a level, and partly on the slope of a hill, or rising ground, on the west side of the river. Vessels drawing eight and nine feet water may come to Albany, and five miles even beyond it, at this season of the year, when the waters are out. The fort is in a ruinous condition, and not a single gun mounted on it. There are more houses in this town than in Annap-

olis, and I believe it to be much more populous. The citizens chiefly speak Dutch, being mostly descendants of Dutchmen; but the English language and manners are getting ground apace.

"9th. Left Albany early this morning, and traveled in a wagon in company with Mrs. Schuyler, her two daughters, and Generals Schuyler and Thomas. At six miles from Albany I quitted the wagon, and got on horseback to accompany the Generals to view the falls on the Mohawk river, called the Chooes. The perpendicular fall is seventy-four feet, and the breadth of the river at this place, as measured by General Schuyler, is one thousand feet. The fall is considerably above one hundred feet, taken from the first ripple or still water above the perpendicular fall. The river was swollen with the melting snows and rains, and rolled over the frightful precipice an impetuous torrent. The foam, the irregularities in the fall, broken by projecting rocks, and the deafening noise, presented a sublime but terrifying spectacle. At fifty yards from the place the water dropped from the trees, as it does from a plentiful shower, they being as wet with the ascending vapor as they commonly are after a smart rain of some continuance."

"29th. . . . From La Prairie you go slanting down the river to Montreal; this passage is computed six miles, though the river, in a direct line across from the eastern shore to the town, is not more than three miles. Ships of three hundred tons can come up to Montreal; but they can not get up above the town, or even abreast of it. The river where we crossed is filled with rocks and shoals, which occasion a very rapid current in several places. We were received by General Arnold, on our landing, in the most polite and friendly manner; conducted to headquarters, where a genteel company of ladies and gentleman had assembled to welcome our arrival. As we went from the landing place to the General's house, the cannon of the citadel fired in compliment to us as the Commissioners of Congress. We supped at the General's, and after supper

were conducted by the General and other gentlemen to our lodgings—the house of Mr. Thomas Walker—the best built, and perhaps the best furnished in this town.

"13th (May). I went to St. John's to examine into the state of that garrison, and of the batteaux. There I met with General Thompson and Colonel Sinclair, with part of the Thompson brigade. That evening I went with them down the Sorel to Chamblay.

"21st (May). This day Mr. Chase set off with me for the mouth of the Sorel; we embarked from Montreal in one of our batteaux, and went in it as far as the point of land on the north shore of the St. Lawrence, opposite to the northern extremity of the Island of Montreal; here, the wind being against us, we took post and traveled on the north side of the St. Lawrence as low down as La Nore, where we got into a canoe, and were paddled down and across the St. Lawrence to our camp at the mouth of the Sorel. It was a perfect calm. The distance is computed at nine miles. The country on each side of the St. Lawrence is level, rich, and thickly seated; indeed, so thickly seated that the houses form almost one continual row. In going from La Nore to the mouth of the Sorel, we passed by Brown's battery (as it is called), although it never had a cannon mounted on it. To this battery without a cannon, and to a single gondola, ten or twelve vessels, under the command of Colonel Prescott, surrendered. Major Brown, when the vessels came near to his battery, sent an officer on board, requesting Prescott to send another on shore to view his works. It is difficult to determine which was the greatest, the impudence of Brown in demanding a surrender, or the cowardice of the officer, who, going back to Prescott, represented the difficulty of passing the battery as so great and hazardous that Prescott and all his officers chose to capitulate. Brown requested the officer who went on shore to wait a little until he saw the two thirty two pounders, which were within half a mile, coming Chamblay; says he: "If you should chance to escape this bat-



tery, which is my small battery, I have a grand battery at the mouth of the Sorel, which will infallibly sink all your vessels." His grand battery was as badly provided with cannon as his little battery, for not a single gun was mounted in either. This Prescott treated our prisoners with great insolence and brutality. His behavior justifies the old observation, that cowards are generally cruel. We found the discipline of our camp very remiss, and everything in confusion. General Thomas had but lately resigned the command to Thompson, by whose activity things were soon put on a better footing.

"29th (May). We left Montreal this day at three o'clock, to go to Chamblay, to be present at a council of war of the general and field-officers, for concerting the operations of the campaign.

"30th (May). The council of war was held this day, and determined to maintain possession of the country between the St. Lawrence and Sorel, if possible; in the meantime to dispose matters so as to make an orderly retreat out of Canada.

"June 1st. Crossed over this morning to St. John's, where General Sullivan, with fourteen hundred men, had arrived in the night of the 31st past; saw them all under arms. It began to rain at nine o'clock, and continued raining very hard until late in the evening; slept at Donaho's.

"3rd . . . Got to Crown Point (N. Y.) at half-past six o'clock P. M. Set off at eight, rowed all night, and arrived at one o'clock in the night at Ticonderoga, where we found General Schuyler.

"6. Parted with General Schuyler this morning; he returned to Fort George, on Lake George. We rode to Saratoga, where we got by seven o'clock, but did not find the amiable family at home. We were constrained to remain here all this day, waiting the arrival of our servants and baggage.

"9th. Arrived at New York at one o'clock P. M. Waited on General Washington at Motier's; saw Generals Gates and Putnam, and my old acquaintance and friend, Mr. Moylan."

IT is hardly necessary to add that the visit of Charles Carroll of Carrollton and his fellow commissioners to Canada failed in its object; but the failure was not owing to the want of zeal, ability, or any other qualification on the part of the envoys.

Having returned home, Mr. Carroll used the whole weight of his influence to induce Maryland to join the other colonies in declaring for *complete* independence. He was entirely successful.

In 1776 he had the honor of being chosen to represent his native State in the Continental Congress. As he wrote *Charles Carroll*, in a clear, bold hand, at the foot of the document containing the Declaration of Independence, a colleague remarked: "There go millions." "No," replied another, "there are several Charles Carrolls, and he cannot be identified." Mr. Carroll on hearing this, immediately added to his signature "*of Carrollton*," the name of the estate on which he resided, remarking as he did so: "*They cannot mistake me now!*"

HE was elected a member of the Board of War. He also continued an active and influential member of the Continental Congress till 1778, when the treaty with France quieted all his fears for the success of American independence; and feeling that his duty as a State Senator summoned him to Annapolis, he resigned his seat in Congress, and resumed that in the Maryland Senate. In 1788, Mr. Carroll was elected United States Senator from Maryland, under the new Federal Constitution. He was again elected to the Maryland Senate in 1791, remaining a member till 1801. In that year, upon the defeat of the Federal party, to which he belonged, Mr. Carroll retired into private life, being then in his sixty-third year.

DURING thirty years passed in public life, embracing the most eventful period of the history of the United States, Mr. Carroll, as a politician, was quick to decide and prompt to execute. His measures were open and energetic. He was

more inclined to exceed than fall below the end which he proposed. As a speaker he was concise and animated; the advantage of travel and society made him graceful; books, habits of study, and acute observation made him impressive and instructive. As a writer he was remarkably dignified; his arrangement was regular; his style was full without being diffuse, and though highly argumentative, was prevented from being dull by the vein of polite learning which was visible throughout.

But it was as a practical and uncompromising Catholic that we would speak of this venerable man. At his family residence he had an elegant chapel erected. Divine service was held regularly, and he was always one of the most devout worshippers. He possessed that charming faith and simplicity of the little child, so extolled by our Blessed Lord. Eyewitnesses have described it as a truly touching sight, to see the aged form of Charles Carroll of Carrollton kneeling and bent in prayer before the altar in the chapel at Doughoregan Manor; and to behold the illustrious patriot and statesman, at the advanced age of eighty and upwards, serving the priest at the altar during the Holy Mass.

IN 1829, the assembled Bishops of the First Council of Baltimore went to pay their respects to the grand old man. He received them with graceful dignity, and was deeply affected at the compliment paid him.

It has been beautifully remarked that "like the books of the Sybil, the living signers of the Declaration of Independence increased in value as they decreased in number." Many were the testimonials of affection which a grateful nation laid at the feet of Carroll. We cite only one such tribute:

Department of State

Washington, 24th June, 1824

"To Charles Carroll of Carrollton:

"Sir,—In pursuance of a joint resolution of the two Houses of Congress, a copy of which is hereto annexed, and by direction of the Presi-

(Continued on page 25.)



# PEACE and ITS PROMOTION

BY GEORGE F. MCGUIRE

THE cause of peace is the cause of internationalism; the cause of internationalism is the cause of civilization; and the enemy of all these is 'corporate egotism'. But some, even of those who agree that internationalism and peace go together, and that both are conditions of civilization, and most of those who disagree, may meet me with another line of argument. Peace, they may say, may be desirable, but it is impossible, for the issue of peace or war does not depend upon the will and intelligence of man. The course of history is determined by "laws," and these are not under the control of human volition. States are like living organisms, they grow and expand and since there is not room for them all to expand indefinitely, they necessarily come into antagonism and war.

The progress of the movement for world peace depends largely on:

1. EDUCATION
2. INTERNATIONAL AGENCIES

THE most necessary work for the promotion of peace is education. Like all educational activities this work can progress but slowly. Moreover, it will be indispensable long after world tribunals have been established. Educating toward peace involves the remarking of public opinion on international relations. Before peace is possible certain views will have to be modified considerably, others will have to be rejected outright.

BEFORE any progress can be made in establishing world peace, it will be necessary for all people to accept two basic propositions: that the relations between states are subject to the moral laws; and that the sovereignty of no state is absolute.

IF the peoples of the various nations of the world have the will to live in peace with one another, peace will

"And therefore though they daylie practise and exercise themselves in the discipline of warre, and not onelie the Men, but also the Women upon certain appointed daies, lest they should be to seke in the feate of armes, if Nede should require yet they never go to battell, but neither in the defense of their owne country, or to drive out of their friendes lande the enemies that thay have invaded it, or by their power to deliver from the yocke and bondage of terannye some people, that be therewith oppressed. Which thing they do of mere pitie and compression."—Sir Thomas More.

prevail. Peace can always be kept among people that wish to keep it for sooner or later, governments must yield to the demands of their peoples. The first step toward universal peace, toward international peace, through international action, will doubtless, be taken in the direction of limiting armaments. This will necessarily involve an increased use of diplomacy, mediation, and arbitration. The most practical proof of the desire of nations to live at peace with one another will be shown in an agreement to level down their war expenditures. Nothing breeds suspicions and fears in a country, as do reports of increased war budgets in foreign lands. On the other hand nothing begets good will and confidence as does the willingness of foreign nations to curtail preparations of war.

THERE is a danger in ringing words; the reverberations strike hardest on the ears of those who declaim them, and often so hard as to drown out all new ideas. Truth may flash like a brilliant comet across the firmament of the mind; but it usually drags a train of qualifying circumstances.

THERE can be no compromise with war. As the events of time bring great issues to a head, a period arrives when anything good in an evil institution fades into imperceptible nothingness. War, once the sport of kings, has now become a hideous threat to the progress of society on this planet. Both war and man cannot survive. It is true that war after war might sweep across the earth and leave behind the remnants of a tenacious species. Locally, with past civilizations, war has done just that; but the remnants of dead cities, stretching from the halls of Montezuma round the globe to the Sumerian Valleys are witnesses to the feeble holds of man, the builder and the seer.

WAR prevention is important. But the goal of the peace movement must be more than prevention; that goal must be war abolition. War abolition can never be accomplished until the minds (Continued on page 27.)



# Grist for the Mill

BY ERNEST NORRIS

**T**HE greatest farce not on Broadway is now in full swing. One big difference, however, is that Broadway farces are designedly funny while this one is almost stark tragedy. If there was ever a tragi-comedy of cross purposes it is that officially known as American Higher Education. The cost of production is enormous. The results are insignificant. Rather, they are worse than insignificant. If our college students were only exposed to inadequate values it would not be so bad. In fact, however, they are subjected to a mental discipline that impresses fatally wrong values. It is not necessary to labor the point of a godless materialistic education. What few Catholics seem to realize, however, is that they cannot avoid their share of responsibility for this state of affairs.

**I**T is no excuse for us that there are Catholic High Schools and Catholic Colleges. We are taxpayers and voters. We provide our fair quota of the cost of higher education, both as to High Schools and State Universities. By our votes we help to select those who control the disposition of these funds. We cannot, with clear consciences, permit the use of our tax contributions for purposes of which we, as Catholics, are bound to disapprove. There are a few States and many Cities where our united political power is adequate to prevent the misuse of tax funds for education.

**W**E cannot afford to be supine. Catholic schools can only educate

Catholics and, in fact, do not reach a too large share even of these. If we permit the State to educate its non-Catholic citizens in a philosophy of life which we recognize to be dangerous to the future welfare of the State and its citizens, we shall pay the price later. We cannot afford that price. It is absurd for us to cry out against the radicalism of State Universities and the secularism of High Schools if we allow the actions of State and City officials to pass unchallenged. Talk is cheap but ballots count.

**T**HE battle of the Supreme Court apparently is not over. The President obviously believes that it is only the last round that matters. He is still convinced that the people are with him. Personally we think that his primary objective is a sound one and a constitutional one. Yet we feel that perhaps the first defeat of his proposal was for the best. There was real need for thought. Certainly the proposals were far-reaching, not so much in their mechanics, as in the modification they compel in the public attitude towards the Supreme Court. They are right who view this whole scheme as an attack upon the "sacredness" of the Supreme Court. On the other hand there are very intelligent patriotic Americans who can find no warrant for this "sacredness" either in the Constitution or in the history of the Court.

**I**N his Constitution day address our President made a very good point. The Constitution is a layman's charter not a lawyer's contract. There is a vital difference between a government by law and a government by lawyers. The layman is willing to listen to the lawyers but he will be the ultimate judge. In other words, the average voter is beginning to claim in political and constitutional matters the privilege he enjoys in most states in civil and criminal trials wherein the jury is judge not only of fact but also of law.

All this may be undesirable or unwise. It is the penalty of democracy.

+

**A**s one who was in favor of the confirmation of Senator Black, this commentator joins in the demand for an investigation into his Klan affiliations. If the Justice is or was a Klansman he should resign not because of those connections but because he lied about them or authorized others to do so. This would manifest a lack of integrity so vital as definitely to unfit him for the bench.

On the other hand mere Klannishness would hardly have been adequate grounds honestly to have denied elevation to the Supreme Court. There is another secret society, as anti-Catholic at heart, which has long held a stranglehold upon high government and judicial office.

+

**T**HE following from a small town Southern newspaper strikes us as a fine example of a concise but adequate editorial. (We omit names as non-essential.)

## PROMISES

There has appeared in some of the state papers a little feature story about the Governor never fishing on Sunday because of a promise he made to his father fifty years ago.



One Sunday morning, the story goes, he and a group of boys went fishing. They returned home with a big haul. The father of the boy who was destined to be governor severely "called him down."

I should give you a whipping, but I won't if you promise never to fish again on Sunday."

He died shortly after that and the Governor has kept the promise. It was one of the last promises he made his father.

And one of the few promises he ever kept.

+

THE New York City primaries are over. Two New Dealers have emerged as the candidates for the November election. This should ensure a city election fought upon city issues. That is all to the good.

A word of congratulation is due to the many thousand Republicans who were not distracted by extraneous issues but swallowed their prejudices against the national outlook of Mayor LaGuardia and concentrated upon the merits of his local government. It is an example that should be widely followed in both State and local elections.

IT is, perhaps, too much to ask that the mayoralty of New York should be made non-partisan. The political plum is too great for such magnanimity on the part of professional politicians. But we should like to see a non-partisan primary with a runoff election between the two leaders. That, however, might too easily lead to the abolition of patronage and the institution of a genuine civil-service. What then would happen to the poor men holding jobs? They would either have to go to work or go on relief. It's just too terrible to contemplate. Of course, the city might be more efficiently and economically governed. But what of that? Besides the example of New York might become virulently contagious. Of such things are dreams made.

*Education . . . "Sacredness" . . . Justice Black . . .*

*Promises . . . election reforms . . . Piracy*

*on the Mediterranean*

The "White man's burden" has become rather heavy in these days. Especially when one little yellow man wants to share in it.

+

THE Nyon conference upon Mediterranean "pirates" has just ended. The chase is on. We have no inside information nor are we a prophet. Still we feel like venturing way out on the limb and prophesying that there won't be any Italian "pirate subs" discovered. It isn't that we don't think Il Duce capable of it. But he is no fool. Franco is winning; Il Duce is seeking a rapprochement with Britain. What has he to gain? The only people who can gain are the Soviets who are perfectly capable, as we said last month, of plunging all Europe into war to gain their ends in Spain. They would not hesitate to sink their own ships if they could persuade France and England it was the work of Fascists, and thus force them to back Valencia.

STALIN is clever but we don't think this trick will work. Either the piracy will cease or the pirates will never be identified. If by some mischance they are discovered we don't think they will be either German or Italian.

+

IT strikes us that there are many promoters who lack a sense of humor or else they go about with their tongues in their cheeks while they trade on the foibles of their

fellows. In the mail we have received a folder outlining the "Current usage in Christmas Card Etiquette." This was prepared for the Christmas season which encourages many schemes, but we doubt that it was meant to be as humorous as it really is.

WE are informed that an engraved reproduction of the signature is popular, though the preferable hand written signature is more economical. There is a profound consideration of the precise forms to be observed in sending cards to married women engaged in business. But the high point in the elegant treatise is the solution of the modern-day problem of sending Christmas cards to divorcees. What a paradox—a Christmas greeting to one who has little or no regard for institutions sanctified by Christ. Because a cordial greeting at Christmas is welcomed by any man we do not condemn the convenient greeting card, but we do deplore the over-promotion that tends to make the practice ridiculous.

How frequently history repeats itself? During the reign of Queen Elizabeth Cardinal Allen founded a seminary at Douai to prepare Englishmen for the priesthood. The Irish College was established in Salamanca, Spain. And now within the borders of our own country the Montezuma Seminary opens its doors to young Mexicans who aspire to the priesthood that they may carry the Gospel home to their own people.



## THE LETTER from SPAIN

**T**HE Bishops of Spain have sent a letter to the Bishops of the world to inform them of the true condition that exists in their country. It is a strong indictment of the so-called democracy that has been championed by the secular press. The solemnity of the document and the circumstances under which it was issued should command attention. The entire letter should be read by all, but because of its length we can quote excerpts only.

“THE Church has neither wished for this war nor provoked it, and we do not think it necessary to vindicate her from the charge of belligerency with which the Spanish Church has been censored in foreign newspapers. It is true that thousands of her sons, obeying the promptings of their conscience and of their patriotism, and under their own responsibility, revolted in arms in order to safeguard the principles of religion and Christian justice which have for ages formed the nation's life. But whoever accuses her of having provoked this war, or of having conspired for it, or even of not having done all that in her lay to avoid it, does not know or falsifies the reality.

“THIS is the position of the Spanish Episcopate, of the Spanish Church, in respect to the present war. She was vexed and persecuted before it broke out; she has been the chief victim of the fury of one of the litigant parties; and she has not ceased to work with her prayers, with her exhortations, with her influence, in order to lessen its damages and to cut short the days of trial.”

“AT the same time, the authorities on many and grave occasions surrendered their power to the populace. The burning of the churches in Madrid and in the provinces in May, 1931; the revolts of October, 1934, especially in Catalonia and Asturias where anarchy ruled during two weeks; the turbulent period from February till July, 1936, when 411 churches were destroyed or profaned and when about 3,000 grave transgressions of a political and social character were committed—these foretold the total ruin of a public authority which was often seen to succumb to the strength of the hidden powers which controlled its functions.”

“AND whilst our people were being disrupted by the relaxation of social ties and our economy bled to excess, and the rhythm of work altered without aim, and the strength of the organs of social defense maliciously enfeebled—another powerful people, Russia, was combining with the Communists of Spain by means of the theater and the cinema, through the introduction of exotic ways and customs, through intellectual fascination and material bribery, and preparing the people's spirit for the breaking out of a revolution which could be predicted nearly at a fixed period.”

“WE cannot subscribe to this assertion, witnesses as we are of the Spanish situation in the moment of the outbreak of the conflict. The truth is just the contrary; because it is a documentally-proved fact that in the scrupulously prepared scheme of the

Marxist revolution which was being made ready and which would have broken out in the whole country, if in great part it had not been hindered by the civic military movement, the extermination of the clergy was ordered, along with that of those known as members of the Right, with the Sovietization of industries and the introduction of Communism. It was during last January that a leading anarchist told the world by wireless: ‘We must say things as they are, and the truth is none other than that the military have stolen a march on us to avoid our unchaining the revolution.’”

❖ ❖ ❖

“WE have only traced an historical sketch, from which derives this assertion: the civic-military revolt was in its origin a national movement of defense of the fundamental principles of every civilized society; in its development, it has been one of defense against anarchy bound up with the forces at the service of a government which could not or would not guard those principles.

“Consequent on this assertion are the following conclusions:

“FIRST, that the Church, in spite of her spirit of peace and of the fact that she neither desired the war nor collaborated in it, would not be indifferent to the struggle. Her doctrine and her spirit, the sense of self-preservation, and the experience of Russia made this impossible. On the one side God was suppressed, Whose work must be realized by the Church in the world, and there was caused to the latter an immense harm in persons, things and rights, such as perhaps has never been suffered by any institution in history; on the other side, whatever might be the human defect, there was the effort to preserve the old spirit, Spanish and Christian.



"SECONDLY, the Church, with all that, has not been able to identify herself with conduct, tendencies or intentions which at the present time or in the future might be able to distort the character of the national movement, its origin, manifestations and ends.

"THIRDLY, we affirm that the civic-military rising has taken a double grip on the depths of the popular conscience—patriotic sense, which has seen in it the only means of raising up Spain and of avoiding her definite ruin; and the religious sense, which considered it as the force necessary to reduce to impotence the enemies of God, and as the warrant of continuity for her faith and the practice of her religion.

"FOURTHLY, for the moment there is no hope in Spain for the reconquering of justice and peace and the blessings that derive from them, other than the triumph of the Nationalist movement. Perhaps this is more true today than in the beginnings of the war, because the other side, in spite of all efforts on the part of its leaders, offers no guarantee of political and social stability.

❖ ❖ ❖

"A VERY eloquent proof that the destruction of the churches and the slaughter of the priests in a comprehensive manner was a premeditated thing, is its frightful number. Although the figures are premature, we calculate that about 20,000 churches and chapels have been destroyed or totally plundered. The murdered priests, counting on an average 40 per cent in the devastated dioceses—in some, they reach 80 per cent—will sum up, of the secular clergy alone, about 6,000. They were hunted with dogs; they were pursued across the mountains; they were searched for with eagerness in every hiding-place. They were killed without trial most times, on the spot, for no other reason than that of their function in society.

"THE revolution was 'most cruel.'

The forms of murder took on characteristics of horrible barbarity. First, as to their number: the number of laymen who have been murdered only for their political ideas and especially for their religious ones, is calculated to surpass 300,000. In Madrid and in the first three months, more than 22,000 were murdered. Scarcely is there a village where the best known men of the Right have not been eliminated. Secondly, as to the lack of formal action: without accusation, without proofs, the most times without trial. Thirdly, as to tortures: many had their limbs amputated, or were dreadfully mutilated before being murdered; their eyes were put out, their tongues cut out, they were ripped open from top to bottom, burned, or buried alive, chopped to death with axes. The greatest cruelty has been used against the ministers of God. Out of respect and charity, we do not wish to give any more detailed account.

❖ ❖ ❖

"THE revolution was essentially 'anti-Spanish.' The work of destruction was realized to cries of 'Long live Russia!' in the shadow of the international Communist flag. The mural inscription, the propaganda of foreign personages, the military commands in the hands of Russian leaders, the spoliation of the nation in favor of foreigners, the Communist hymn—all are abundant proofs of hatred towards the national spirit and towards the feeling of the mother country.

"BUT above all, the revolution was anti-Christian. We do not believe that in the history of Christianity and in an interval of a few weeks there has occurred such an explosion of hatred in all forms of thought, will and passion, against Jesus Christ and His sacred religion. So great have been the sacrilegious ravages suffered by the Church in Spain that the delegate whom the Spanish Reds sent to the Congress of the Godless in Mos-

cow was able to say: "Spain has surpassed in a great degree the work of the Soviets, as the Church in Spain has been completely annihilated."

❖ ❖ ❖

"THE Church has been accused of having defended herself against a people's movement, transforming her churches into fortresses, and thus leading to the massacre of clergy and the ruin of the churches. We deny this. The attack on the churches was sudden, almost simultaneous in all regions, and coincided with the butchery of priests. The churches were burned because they were the houses of God and the clergy were sacrificed because they were the Ministers of God. The proofs are abundant. The Church has not been an aggressor. She was the people's first benefactor, inculcating Christian doctrine and encouraging works of social justice. She succumbed—where anarchical communism has prevailed—an innocent, peaceful and defenseless victim.

"WE are asked from abroad to say whether it is true that the Church in Spain owned one-third of the national territory and that the people have revolted in order to free themselves from her oppression. It is an absurd accusation. The Church did not possess more than a few and insignificant portions of land, presbyteries and schools, and even of this the state had recently taken possession. All that the Church possesses in Spain would not cover a quarter of her needs, and is devoted to the most sacred obligations."

❖ ❖ ❖

"IT is said that this war is one of classes, and that the Church has put herself on the side of the rich. Those who know its causes and its nature can observe that this is not so. Even recognizing some negligence in the accomplishment of the duties of justice and charity, which the Church has been the first to urge, the working classes were strongly protected by the law and

(Continued on page 30.)



## DOCTORS OF THE CHURCH

## ST. ISIDORE of SEVILLE

BY HYACINTH ROTH

**P**ATRIOTISM is generally accepted as "devotion to the welfare of one's country." Catholic teaching adds nothing essential to this concept, but it does place patriotism in its proper setting. In the Catholic acceptance patriotism is a means to the end and not the end itself. Were it the end itself, then devotion to one's country would be anterior to man himself, a fallacy and a common error today.

**T**HE Catholic patriot first obeys God, the Creator of mankind, then he acknowledges the moral obligations of man towards man, as members of the human race, irrespective of color or nation; and finally, and only then, gives due allegiance to his country.

**C**ATHOLIC patriotism is best understood when one sees it actually lived. St. Isidore of Seville, the great Spanish doctor of the sixth century, set such example. His patriotic love leaves a much greater appreciative appeal if we reflect that his native land, Spain, was then a mere infant as to its national status. The Visigoths, a Teutonic and Germanic people of Arian descent had not so long ago overthrown the Roman rule in the peninsula. Isidore was twenty-five years old when Spain's new ruler, Leovigild, succeeded in fusing together these Visigothic tribes into a political unit. Shortly afterwards an organized Catholic Spain developed after the conversion of Leovigild's son, Recared, to the Catholic faith.

**I**SIDORE's two brothers, Leander, bishop of Seville, and Fulgentius, bishop of Carthage, contributed much to the conversion of the Spanish royal house, but it was left to Isidore to provide for the education of young Spain. Culture of mind and body nourished by Catholic patriotism has always safeguarded the well-being of a nation. The conferring of this benefit was to be the task of Isidore when at the beginning of the seventh century he, the "Teacher of Medieval Spain," succeeded his brother to the episcopal office in Seville.

**I**SIDORE educated Spain by means of the monastic and episcopal schools. Whereas the Catechetical schools had been the Christian weapons in the con-

flict against pagan philosophy and against heretical teachings, these new schools elevated the standards prevalent in the private and public life of the early Middle Ages.

**T**O BUILD up a strong national structure a nation must be grounded on peace. But peace, we know, is possible only in order, and order rests on justice and charity. Yet justice and charity are meaningless unless they be grounded on eternal principles, on principles that direct the relationship between God and man, between men themselves, and between the individual man and his country. Isidore's program rested on these principles. "From all sections of Spain multitudes of young men drawn by the love of study flocked to the immense monastery erected by him a short distance from his episcopal city of Seville, whither the widespread blessing of living under such a benevolent father had most of all attracted them."

**O**BBLIGATORY study of Greek and Hebrew as well as of history, geography, astronomy, mathematics and law bridged the chasm of racial difference; thus mutual relations between Romans and those of Teutonic and Germanic lineage perfected the Spanish commonwealth. To other pupils Isidore introduced Aristotelian philosophy, thereby anticipating the Arabian exponents of the Stagirite by several centuries.

**A**NOTHER important means Isidore employed in support of national strength was his policy of convoking national councils. In matters of faith and morals Isidore knew no national boundary. Divine laws transcend human regulations at all times and in all conditions. But in order to adjust the Catholic religion to a nation, as Spain, composed of contrasting cultures, Isidore insisted upon the holding of frequent national assemblies.

**Y**ET Isidore's love for national gatherings never did overshadow the catholicity of the Church itself. His Catholic patriotism was well established by the warm friendship that existed between himself and Pope Gregory the Great. In fact, the Roman Pontiff honored Isidore with the title "Vicar of the Apostolic See," which was retained by the express approval of succeeding Popes. Isidore's (Continued on page 29.)



# LABOR

BY RIGHT REVEREND JOHN A. RYAN

IT IS customary to begin a sermon with a text, but it is not easy to find a text that is quite adequate for this occasion. "The laborer is worthy of his hire" is good—that text is found in the Old Testament, of course—yet one looks for another text that can be found to fit the occasion. The New Testament, and the interpretation of the spirit of the New Testament by the Catholic Church has given us something more than is contained in the word "hire" in relation to the laboring class. *For the laborer, on the testimony of Pope Leo XIII, must be treated as a man, as one endowed with the qualities of personality: a human person, a sacred thing.* From this we have some idea of the way in which the Church regards the laborer and the laboring class.

## Dignity of Laborer

POPE LEO had a good deal to say about the dignity of the laborer in his Encyclical on Labor and the present Holy Father has said a good deal more in his Encyclical on Atheistic Communism. So it is not at all extraordinary that the Church in general in the United States, and this Church and many other churches should give some recognition, and take same notice, of Labor Day; for it is a day on which we celebrate the achievements and aspirations of labor with the public in general and with this and each community in particular. We Catholics do not have to apologize for any such recognition of labor, for this is the teaching of the Church. As both Pope Leo and Pope Pius have said, it is necessary for a man to have a certain amount of the world's goods and the means of living in order to practice virtue. There is no incompatibility in seeking a decent amount of the means of living and the practice of virtue.

LABOR DAY has been mainly the creation of union labor organizations. It is their particular day. And the two Encyclicals I have referred to have most strikingly insisted on the necessity of labor organizations, Pope Leo on the labor organizations to en-

able the laboring man to better himself, and Pope Pius adding the sentence in condemnation of those who organize against labor. So the aspirations of labor are entirely clear and entirely commendable. And if anyone criticizes the Church for lack of interest in labor it is at least an exaggeration and does not represent the Church as a whole. Certainly it does not apply to the Popes.

I PRESUME it might be worth while to say a few words concerning the events that have affected labor since last Labor Day. There are two: First, the upholding of the Labor Relations Act by the Supreme Court of the United States. Now, at long last labor in these United States has full liberty to organize—I mean full actual liberty—to organize and bargain. Of course that does not solve the problem. But that is what labor has been fighting for for many years—to be represented by men who really represent them in dealing with the employers. And from a moral point of view it is clear that this Wagner Act, while it is accused of being onesided and not holding the balance equally between labor and capital,—that may be true, but that was never intended—it is an instrument intended to undo the "unbalance" between labor and capital; it is intended to make the right of labor to organize as effective in practice as the right of employers to organize has always been. That is what it is intended for and the criticisms on it are irrelevant.

## Split in Labor Ranks

THE second development since last Labor Day is not a subject for congratulations at all. Quite the contrary. It is the split between two branches of organized labor. It is deplorable. I do not think it will last indefinitely. I think the two groups will have to come together sooner or later, and they will re-unite sooner than most of us think, because I cannot think that in union labor organizations intelligence and judgment are so scarce that some way cannot be found to heal this breach . . . for it influences a great number of the general public, employers, patrons and business men, and those who are neither employers nor employees. What I think

EDITOR'S NOTE: Monsignor Ryan preached the following sermon in St. Mary's Cathedral, San Francisco, at the observance of Labor Day at which the Most Rev. John J. Mitty, D.D., presided.



is needed right now is a little less pride of opinion, a little less absorption in one's own demands and a little more consideration of the opposition. In other words, charity, patience and humility. These are the qualities particularly needed right now in this quarrel. This flinging of epithets of "Communism," "Red" and "Pink" and the rest of the litany of hate,—this is what is wrong in the general attitude. At the installation of the Bishop of Detroit recently . . . I asked a man who had been absent from the United States for five years what changes he noticed upon his return. "I think," he said, "the worst change is the growth of hate between the different groups and classes." We have enough hate between other groups without hatred of one laboring group for another, without their denouncing each other in the same terms they used for the employers.

### A True Saying

THE members of this congregation will remember that back in 1916 Woodrow Wilson said that the peace we should look for should be "peace without victory." That was a profoundly true saying. Abraham Lincoln once said that no one should be trusted with complete victory over another. And no nation should be trusted with complete victory. *All this talk of "fighting to a finish" is un-Christian. It leads nowhere. You cannot fight to a finish. You only leave a legacy of hate, of eagerness to get even later on.*

YOU recall that in 1917 Pope Benedict XV wrote a letter to the warring powers suggesting in effect that they let things stay as they were, except a few that could be taken up later, and make peace right away. None of the great powers accepted. If the President of the United States had been willing to accept the Pope's suggestion probably the allies would have followed suit, and probably those on the other side. . . . Woodrow Wilson thought it better to fight to a finish . . . and that Germany would have to be beaten; otherwise the world would not be safe for Democracy. And the peace at Versailles was a treaty that just walked over the German people. . . . It is hard to see how victory without peace could have been made more thoroughly one-sided than that of Versailles. What did we get out of it? . . . The debt never can be paid, because debts are paid in goods, and if we don't take the goods the debt cannot be paid. This "peace" brought to Germany a revolution, a new group of men, a dictatorship disregarding everything in the treaty. The treaty left Germany utterly helpless, but behold it today! If Lloyd George and Woodrow Wilson were alive today they would not make the same kind of peace they made at Versailles. They and Wilson would have been more willing to strive for "peace without victory." But that is human nature. They want to "fight to a finish." I don't care what the local people say. I am making the general state-

ment: Fighting to a finish is not Christian and it is not wise. It cannot be done. So I say, what we need right now, between the two labor organizations, are charity, patience and humility.

### Labor and Communism

FINALLY a word can be said about the relations of labor organizations and communism. *I cannot get excited about this at all because I do not believe the Communists to be so numerous. They are very loud. They can make more noise to the square inch than any other group in the world.* I am amused at the naive way some of our Catholic newspapers quote Communists. These fellows are only boasting: that is part of their stock in trade, to convince people that the Communist organization is powerful. It is difficult to get a comprehensive view of the power of Communism in the United States. We hope to have it soon for the Bishops of the United States have been making an investigation. My guess is that they will not have anything very definite to present. It is impossible to get anything comprehensive or definite. They have a total of paying members of less than 50,000—never more than 60,000. They lose about four members every year for the five they gain. But it is very vague. Men say, "Yes, I'm a Communist; you can't get anything unless through Communism." They find they cannot do anything with the capitalistic system, so they say, "Yes, we're Communists." But let them find some permanent way of improving laboring conditions and they cease to be Communists.

### Communism An Evil Thing

AS FOR Communism, no good word can be said for it.

When anyone says, "We can co-operate with Communists in promoting reforms" I get impatient, for it seems to me Communism has nothing to offer. Aside from religion—we know that from the Pope's Encyclical—*Communism has nothing to offer labor. And when we know what Communism means we know that it means dictatorship of the proletariat. And dictatorship of the proletariat is no better than dictatorship of capitalism. I think in some respects it might be worse.* In Russia you have dictatorship—not of the proletariat but of a small group, dictatorship by a small group of the Communist party. Human nature is the same everywhere.

SOME Catholics, however, think that if only the working class were in power the depression and other problems would be over, that we would all call each other "brother." *Communists, under a false philosophy, would be just as greedy, just as inhuman as capitalists.* We should fight Communism and we should fight it wherever we meet it, but should not go "haywire" and think that Communism is going to overturn everything. You in the laboring ranks can fight it in the union groups not by calling each other "Communists." I remember that

(Continued on page 27.)



# ATHEISTIC COMMUNISM

## *The Encyclical 'Divini Redemptoris'*

*This is the final installment of the letter, the first  
appeared in the summer issue of the Journal.*

### Patience Needed

45. But the poor too, in their turn, while engaged, according to the laws of charity and justice, in acquiring the necessities of life and also in bettering their condition, should always remain "poor in spirit,"<sup>29</sup> and hold spiritual goods in higher esteem than earthly property and pleasures. *Let them remember that the world will never be able to rid itself of misery, sorrow and tribulation, which are the portion even of those who seem most prosperous.* Patience, therefore, is the need of all, that Christian patience which comforts the heart with the divine assurance of eternal happiness. "Be patient, therefore, brethren," we repeat with St. James, "until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, patiently bearing until he receive the early and the later rain. Be you therefore also patient and strengthen your hearts for the coming of the Lord is at hand."<sup>30</sup> Only thus will be fulfilled the consoling promise of the Lord: "Blessed are the poor!" These words are no vain consolation, a promise as empty as those of the communists. They are the words of life, pregnant with a sovereign reality. They are fully verified here on earth, as well as in eternity. Indeed, how many of the poor, in anticipation of the Kingdom of Heaven already proclaimed their own: "for yours is the Kingdom of Heaven,"<sup>31</sup> find in these words a happiness which so many of the wealthy, uneasy with their riches and ever thirsting for more, look for in vain!

### Christian Charity

46. Still more important as a remedy for the evil we are considering, or certainly more directly calculated to cure it, is the precept of charity. We have in mind that Christian charity, "patient and kind,"<sup>32</sup> which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christian-

ity won to Christ the poorest of the poor, the slaves. And We are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief-organizations, which are perseveringly practicing the spiritual and corporal works of mercy. The more the workingmen and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.

47. *But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life.* We desire therefore, Venerable Brethren, that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Saviour has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life. Let all then frequently meditate on those words of the final sentence, so consoling yet so terrifying, which the Supreme Judge will pronounce on the day of the Last Judgment: "Come, ye blessed of my Father . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink . . . Amen, I say to you, as long as you did it to one of these my least brethren you did it to me."<sup>33</sup> And the reverse: "Depart from me, you cursed, into everlasting fire . . . for I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink . . . Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me."<sup>34</sup>

48. To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys,

<sup>29</sup> St. Matthew, V, 3.

<sup>30</sup> St. James, V, 7, 8.

<sup>31</sup> St. Luke, VI, 20.

<sup>32</sup> I Corinthians, XIII, 4.

<sup>33</sup> St. Matthew, XXV, 34-40.

<sup>34</sup> St. Matthew, XXV, 41-45.



often sinful, which the world today holds out in such abundance; to forget self for love of the neighbor. There is a divine regenerating force in this "new precept" (as Christ called it) of Christian charity.<sup>35</sup> Its faithful observance will pour into the heart an inner peace which the world knows not, and will finally cure the ills which oppress humanity.

### Duties of Strict Justice

49. But charity will never be true charity unless it takes justice into constant account. The Apostle teaches that "he that loveth his neighbor hath fulfilled the law" and he gives the reason: "For, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal* . . . and if there be any other commandment, it is comprised in this word: *Thou shalt love thy neighbor as thyself.*"<sup>36</sup> According to the Apostle, then, all the commandments, including those which are of strict justice, as those which forbid us to kill or to steal, may be reduced to the single precept of true charity. From this it follows that a "charity" which deprives the workingman of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. *The wage-earner is not to receive as alms what is his due in justice. And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice.* Both justice and charity often dictate obligations touching on the same subject-matter, but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in his regard.

### Appeals to Employers

50. Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. *It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged.* What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical *Quadragesimo Anno* in their local churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?

### Social Justice

51. In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquility and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

### The Just Wage

52. But social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical *Quadragesimo Anno*: "Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue."<sup>37</sup>

53. *It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment for the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfil their obligations of justice. But the laborers too must be mindful of their duty to love and deal fairly with their employers, and persuade themselves that there is no better means of safeguarding their own interests.*

54. If, therefore, We consider the whole structure of economic life, as We have already pointed out in Our Encyclical *Quadragesimo Anno*, the reign of mutual collaboration between justice and charity in social-economic

<sup>35</sup> St. John, XIII, 34.

<sup>36</sup> Romans, XIII, 8, 9.

<sup>37</sup> Encycl. *Quadragesimo anno*, May 15, 1931 (A.A.S., vol. XXIII, 1931, p. 202).



relations can only be achieved by a body of professional and inter-professional organizations, built on solidly Christian foundations, working together to effect, under forms adapted to different places and circumstances, what has been called the Corporation.

### Social Study and Propaganda

55. To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority. If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church, even among the working-classes. The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfilment of their manifold duties. Thus they will oppose that incoherence and discontinuity in Christian life which We have many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the field of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity. Such lives are a scandal to the weak, and to the malicious a pretext to discredit the Church.

### Duty of Catholic Press

56. *In this renewal the Catholic Press can play a prominent part. Its foremost duty it to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which communists endeavor, all too successfully, to attract even men of good faith.*

### Communist Tactics to be Distrusted

57. On this point We have already insisted in Our Allocution on May 12th of last year, but We believe it to be a duty of special urgency, Venerable Brethren, to call your attention to it once again. In the beginning communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. *It has therefore changed its tactics, and*

*strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive.* Thus, aware of the universal desire for peace, the leaders of communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. *They try perfidiously to worm their way even into professedly Catholic and religious organizations.* Again without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into soviet legislation as a proof that communism is about to abandon its program of war against God.

58. See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where communism successfully penetrates, so much more devastating will be the hatred displayed by the Godless.

### Prayer and Penance

59. But "unless the Lord keep the city, he watcheth in vain that keepeth it."<sup>38</sup> And so, as a final and most efficacious remedy, "We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Saviour why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: "This kind is not cast out but by prayer and fasting."<sup>39</sup> So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and penance. We ask especially the contemplative Orders, men and women, to redouble their prayers and sacrifices to obtain from heaven efficacious aid for the Church in the present struggle. Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure protectress and invincible "Help of Christians."

<sup>38</sup> Psalms, CXXVI, 1.

<sup>39</sup> St. Matthew, XVII, 20.



## V

## Co-Workers in Catholic Action

## Duties of Priests

60. To apply the remedies thus briefly indicated to the task of saving the world as We have traced it above, Jesus Christ, our Divine King, has chosen priests as the first-line ministers and messengers of His gospel. Theirs is the duty, assigned to them by a special vocation, under the direction of their Bishops and in filial obedience to the Vicar of Christ on earth, of keeping alight in the world the torch of Faith, and of filling the hearts of the Faithful with that supernatural trust which has aided the Church to fight and win so many other battles in the name of Christ: "This is the victory which overcometh the world, our Faith."<sup>40</sup>

61. *To priests in a special way we recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman.* We make this advice Our own, and faithful to the teachings of Jesus Christ and His Church, We thus complete it: "Go to the workingman, especially where he is poor; and in general, go to the poor." The poor are obviously more exposed than others to the wiles of agitators who, taking advantage of their extreme need, kindle their hearts to envy of the rich and urge them to seize by force what fortune seems to have denied them unjustly. If the priest will not go to the workingman and to the poor, to warn them or to disabuse them of prejudice and false theory, they will become an easy prey for the apostles of communism.

## Pastoral Activities

62. Indisputably much has been done in this direction, especially after the publication of the Encyclicals *Rerum novarum* and *Quadragesimo Anno*. We are happy to voice Our paternal approval of the zealous pastoral activity manifested by so many Bishops and priests who have with due prudence and caution been planning and applying new methods of apostolate more adapted to modern needs. But for the solution of our present problem, all this effort is still inadequate. When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defense, takes second place. So we must act in today's crisis. *Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. Let our parish priests, therefore, while providing of course for the normal needs of the Faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church. Let them work to infuse the Christian spirit into quarters where it is least at home.* The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenu-

ous pioneer labor. This has been and continues to be our experience in Rome and in other capitals, where zealous parish communities are being formed as new churches are built in the suburban districts, and real miracles are being worked in the conversion of people whose hostility to religion has been due solely to the fact that they did not know it.

## Priestly Examples

63. But the most efficacious means of apostolate among the poor and lowly is the priest's example, the practice of all those sacerdotal virtues which We have described in Our Encyclical *Ad Catholici sacerdotii*.<sup>41</sup> Especially needful, however, for the present situation is the shining example of a life which is humble, poor and disinterested, in imitation of a Divine Master Who could say to the world with divine simplicity: "The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay His head."<sup>42</sup> A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling a Saint Vincent de Paul, a Cure of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest, as We have noted in the above-mentioned Encyclical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty "sounding brass" and useless "tinkling cymbal."<sup>43</sup> Too often, indeed, he will be a hindrance rather than an instrument of grace in the midst of his people. Furthermore, where a secular priest or religious is obliged by his office to administer temporal property, let him remember that he is not only to observe scrupulously all that charity and justice prescribe, but that he has a special obligation to conduct himself in very truth as a father of the poor.

## Apostolate of Catholic Action

64. After this appeal to the clergy, We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion<sup>44</sup> We have called this movement so dear to Our heart "a particularly providential assistance" in the work of the Church during these troublous times. Catholic Action is in effect a *social* apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.

## Work of Laity

65. The militant leaders of Catholic Action, thus properly prepared and armed, will be the first and imme-

<sup>40</sup> I Epist. St. John, V, 4.

<sup>41</sup> Dec. 20, 1935; A.A.S., vol. XXVIII (1936), pp. 5-53.

<sup>42</sup> St. Matthew, VIII, 20.

<sup>43</sup> I Corinthians, XIII, 1.

<sup>44</sup> May 12, 1936.



diate apostles of their fellow workmen. They will be an invaluable aid to the priest in carrying the torch of truth, and in relieving grave spiritual and material suffering, in many sectors where inveterate anti-clerical prejudice or deplorable religious indifference has proved a constant obstacle to the pastoral activity of God's ministers. In this way they will collaborate, under the direction of especially qualified priests, in that work of spiritual aid to the laboring classes on which We set so much store, because it is the means best calculated to save these, Our beloved children, from the snares of communism.

66. In addition to this individual apostolate which, however useful and efficacious, often goes unheralded, Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontifical documents, a Christian Social Order must build.

#### Auxiliary Forces

67. Ranged with Catholic Action are the groups which We have been happy to call its auxiliary forces. With paternal affection We exhort these valuable organizations also to dedicate themselves to the great mission of which We have been treating a cause which today transcends all others in vital importance.

#### Homogeneous Groups

68. We are thinking likewise of those associations of workmen, farmers, technicians, doctors, employers, students and others of like character, groups of men and women who live in the same cultural atmosphere and share the same way of life. Precisely these groups and organizations are destined to introduce into society that order which We have envisaged in Our Encyclical *Quadragesimo anno*, and thus to spread in the vast and various fields of culture and labor the recognition of the Kingdom of Christ.

69. Even where the State, because of changed social and economic conditions, has felt obliged to intervene directly in order to aid and regulate such organizations by special legislative enactments, supposing always the necessary respect for liberty and private initiative, Catholic Action may not urge the circumstance as an excuse for abandoning the field. Its members should contribute prudently and intelligently to the study of the problems of the hour in the light of Catholic doctrine. They should loyally and generously participate in the formation of the new institutions, bringing to them the Christian spirit which is the basic principle of order wherever men work together in fraternal harmony.

#### Appeal to Labor

70. Here We should like to address a particularly affectionate word to Our Catholic workingmen, young and old. They have been given, perhaps as a reward for their often heroic fidelity in these trying days a noble

and arduous mission. *Under the guidance of their Bishops and priests, they are to bring back to the Church and to God those immense multitudes of their brother-workmen, who, because they were not understood or treated with the respect to which they were entitled, in bitterness have strayed far from God.* Let Catholic workingmen show these their wandering brethren by word and example that the Church is a tender Mother to all those who labor and suffer, and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children. If this mission, which must be fulfilled in mines, in factories, in shops, wherever they may be laboring, should at times require great sacrifices, Our workmen will remember that the Saviour of the world has given them an example not only of toil but of self-immolation.

#### Need of Unity

71. To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus it is that the radicals, who are not so very numerous, profiting by this discord are able to make it more acute, and end by pitting Catholics one against the other. In view of the events of the past few months, Our warning must seem superfluous. We repeat it nevertheless once more, for those who have not understood, or perhaps do not desire to understand. *Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and the Church.*

#### Invitation to Believers

72. But in this battle joined by the powers of darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those—and they comprise the overwhelming majority of mankind—who still believe in God and pay Him homage may take a decisive part. We therefore renew the invitation extended to them five years ago in Our Encyclical *Caritate Christi*, invoking their loyal and hearty collaboration “in order to ward off from mankind the great danger that threatens all alike.” Since, as We then said, “belief in God is the unshakable foundation of all social order and of all responsibility on earth, it follows that all those who do not want anarchy and terrorism ought to take energetic steps to prevent the enemies of religion from attaining the goal they have so brazenly proclaimed to the world.”<sup>45</sup>

#### Duties of the Christian State

##### Aid to the Church

73. Such is the positive task, embracing at once theory and practice, which the Church undertakes in virtue of the mission, confided to her by Christ, of constructing

(Continued on page 28.)

<sup>45</sup> Encycl. *Caritate Christi*, May 3, 1932 (A.A.S., vol. XXIV, p. 184).



# NATIONAL MOVEMENT NEWS



## LOUISVILLE, KY.

**C**ATHOLICS from all parts of the diocese of Louisville attended the rally of the Holy Name societies which was held at Miller Field in Owensboro, on the second Sunday of September.

The rally was preceded by a parade in which the clergy joined the men and boys of the various societies. It was estimated that there were more than 2,500 marchers.

The Most Rev. John A. Floersch, D.D., Bishop of Louisville presided and addressed the rally on the ideals of the Society.

Mr. Frank Tensle of Louisville, the president of the Diocesan Union of the Holy Name Societies, introduced Mayor Fred Weir who welcomed the visitors to Owensboro and commended the organization and its ideals.

The Rev. Francis J. Timoney, spiritual director of the Union, spoke of the progress of the Society. The principal speaker was the Rev. James J. McGee, pastor of the Church of St. Gregory, Samuels, Kentucky.

Father McGee said, "Where can we find a society outside of the Church itself, that is so important for the individual, the state, yes, the whole world. This importance springs from the very nature of the Holy Name Society, which as its name implies, fosters reverence for the Holy Name of God, reverence for lawful authority, reverence for fellowman.

"From this reverence there emanates the social virtues that add grace, charm and dignity to the lives of men. Thus reverence for God

gives strength and beauty to faith, hope, and charity, and breathes patience, kindness and sympathy. True reverence creates obedience for God's law and generosity to fellowman. Herein is real strength, true happi-

ness, and success for the individual."

The rally closed with Solemn Pontifical Benediction at which Bishop Floersch was celebrant; the Rev. Andrew Zoeller, deacon; and the Rev. W. P. Lennartz, C. S. C. subdeacon.

## SCRANTON, PA.

**T**HE seventeenth annual convention of the Scranton Diocesan Union of the Holy Name Societies was held in Plymouth, in September.

More than 500 delegates were present at the convention and 5,000 took part in the parade which ended with a rally at Huber Field. A sermon was delivered by the Rev. George T. Schmidt, pastor of St. Mary's, South Scranton. At solemn Benediction the Rev. P. J. Colligan of Plymouth was celebrant; the Rev. S. A. Dreier, deacon; the Rev. A. J. Sinkiewicz, subdeacon; the Rev. John J. Maher, censor bearer; the Rev. George J. Jordan and the Rev. Joseph Pietrowicz, acolytes; the Rev. Robert A. McNulty and the Rev. E. A. Bellas, masters of ceremonies.

The Very Rev. Monsignor Dennis J. Kane, V.F., Diocesan Director of the Holy Name Societies led the assembly in the recitation of the Holy Name pledge.

The delegates and priests attended a dinner in St. Stephen's hall at which Attorney Frank Slattery of Wilkes-Barre spoke on "The Commercial Value of Clean Speech." The

Rev. Francis Farley, prison chaplain of Philadelphia, and Lieutenant Governor Thomas Kennedy spoke. William P. Roan of Larksville was toastmaster.

At the business session it was announced that the topic theme for the year's work would be "Christ or Communism," and that two contests were to be held, one for all men of the Holy Name Society, and the second for the members of the Junior Holy Name members.

The officers elected for the year were: President: Prof. Harry W. Coleman, Carbondale; Vice-Presidents: Prof. Jules Kerl, Forest City, Zigmund Kowalski, Nanticoke, Edward Hanahue, Olyphant, Patrick J. Lyons, Kingston, Attorney Edward F. McGovern, Wilkes-Barre, Henry Nardi, Williamsport, Dr. Walter Fitzsimmons, Old Forge, Joseph Cuper, Taylor, Dr. Alfred E. Foster, Wilkes-Barre, William Sadler, Matamoras, Ralph J. Harmeyer, Scranton, James M. Evans, Pittston; Secretary-Treasurer: Edward L. Johnson, Wilkes-Barre.



# WITH OUR CATHOLIC EDITORS

The Providence Visitor  
Providence, R. I.

## HOLY NAME IDEALS

WHEN, three weeks hence, the men of the Holy Name Societies of the diocese march in their triennial parade, we shall witness another outstanding demonstration of religious faith. Through seven hundred years Catholic men in many countries have made professions of faith under the banner of the Holy Name of Jesus thereby offering homage to the most sacred of all names, and giving rebuke to irreverence and blasphemy.

THIS venerable society stands high among the organizations of the Church, its works have been blessed by successive pontiffs, and much labor has gone into its ever greater development. Purely religious in character, the society, through meetings and demonstrations such as will take place on September 19th, is a means of personal sanctification and public edification.

THE procession will offer a demonstration of Catholic unity which binds together in spiritual fraternity men of all races and of all conditions of life. What a moving spectacle is presented by the serried ranks of men marching together in public honor to God and loyalty to His Church! This is truly a fine and edifying act of faith.

IN accordance with the specific aims of the society, the Holy Name men will join in procession through the streets of Providence to express their disapproval of irreverent unclean, and blasphemous speech, so prevalent in an age which has departed far from Christian standards of conduct. That motive is fundamental in Holy Name thought, and because it has been the constant inspiration of the society these triennial demonstrations constitute true acts of religion.

IN professing their faith and confidence in the mission and ideals of the Catholic Church the Holy Name men of Providence diocese stand shoulder to shoulder with their spiritual brothers of every land in stalwart defense against the great evil of world atheism, so militantly represented by the campaign of communism. It was left to this generation to produce an evil that was hitherto unknown. And consequently, it is the duty of all faithful adherents of Christ and His Church rendering spiritual homage and allegiance to the Vicar of Christ, to stand forth in unwavering defence against the enemies of God and man.

IN the struggle which is inescapable, no matter what form it may take, the resources of the defenders of civilization must be primarily spiritual. The tangible instruments of social organization, of political action, must be sharpened and strengthened by an unshakable faith in spiritual values and an informed consciousness of the true nature and destiny of mankind. There is no real defense against His enemies save that which is formed under the captaincy of God.

The Catholic Transcript  
Hartford, Connecticut

## REAL HISTORY

THE Madrid correspondent of the *New York Sun* recently recalled a bit of Spanish history that sheds telling light upon the real animus of the present rulers of that distracted country. Our American Loyalist lovers need to be convinced that their Red friends are bloodthirsty and that without an exclusive hankering for the liquid that warms the hearts of the priests and religious women of the Peninsula, the murder of whom—murders in tens of thousands—seems to be worthy of the distinguished approval of millions of discerning Americans.

AT a recent session of the Municipal council of Madrid, a motion was passed to set up a monument to the memory of one whose failure to achieve his great purpose is too little known. The omission which leaves the hero in the shades of history "has been vicariously rectified."

NOW who is to have the new monument? His name is Mateo Morral. His place in history is not difficult for some of us to find. Many of our readers need not be reminded of the tragedy that attended the marriage of the former King. His Majesty went to England, married into the Imperial family, and returned to his capital. As they were drawing near the royal palace, amid the applause of thousands, a bomb was thrown at the royal coach. It missed. The sovereigns escaped but scores of onlookers were killed.

THE bomb was cast by Mateo Morral, to whom the monument is now to be erected. He failed to fell his chosen victims. But his heart was loyally right, and his purpose to murder the King and Queen was at once noble and venturesome, at least, so the word now goes throughout the ranks of Red Madrid. Innocent Spaniards fell, but the purpose of the royal antagonist was noble, therefore let his name be given a place in the public square, so that future Reds may read the inscription and be inspired to go and do likewise. Such be the Loyalists who still enjoy such wide admiration throughout the ranks of millions of American admirers.

LITTLE by little, however, the general American public is learning something of the real situation in Russianized Spain. The murder of the last of the Czars, together with every member of his household, was more successful but the purpose of those behind the Spanish bomb was just the same as that which robbed Russia of its ruling family. Never within the memory of any living man, was such shocking news given to the world as that which recalled the murder of the last of the Czars and his family.

SOME of us can recall the tragedy that surrounded the marriage of the deposed King of Spain. I remember a remark attributed to the groom by the cable on the day of the tragedy. His



Majesty was said to have said to himself; "This is no place to bring a noble lady." Pity that his majesty did not take off his coat, give up his games, and get to work to rid his country of would be murders, and so save it from the horrors in which it is now plunged.

+

The Catholic Herald Citizen  
Milwaukee, Wisconsin

### EMPLOYERS—ALL GREEDY?

"**A**LL MEN ARE CROSS-EYED," was the startling statement made by a man who is considered a capable industrialist to a group of men standing around a table in the parish hall, waiting for the Holy Name breakfast to get under way. It sounded like the beginning of a joke. But the speaker was serious: "I repeat; all men are cross-eyed."

"**S**URELY you don't mean that," came the answer from one of the younger listeners. He was a freshman at Marquette and had learned the rules of correct thinking. "Dr. Darkin here can give you proof that I'm not cross-eyed, nor any of the other men at this table. That will prove you're wrong. You should have said that some men are cross-eyed and then you could have proved that statement."

"**I**'M glad you object," said the industrialist. "You're correct and I'm wrong. I just wanted to show how senseless and untrue these general statements are most of the time. I'm forever hearing it said that all employers are dishonest chiselers, grinding profits out of the workers. That's a general statement and it's false."

"**N**OW mind you, I'm not saying that all employers are fair and just in their dealings with their workers; that's another general statement that's false. I do want to say that some employers are decent and honest and that some are rotten chiselers. I think a good 80 per cent or more of all employers want to pay their workers a fair wage."

"**T**HEN why don't they?" queried the freshman.

"**T**HE chiselers in every industry," the industrialist answered, "pay low wages and their costs are lower and they can sell their goods at a lower price. It's this small group that keeps honest employers from paying a decent wage."

"**T**HAT'S correct," said the pastor who happened along and heard the conversation. "The Pope tells us there are two reasons that make it impossible for an employer to pay a living wage. Sometimes the reason is the employer's fault. Bad management, want of enterprise, or out-of-date methods can be blamed on the employer. For him to pay unjust wages because of any of these reasons is wrong."

"**B**UT the second reason is not the employer's fault. It's because the business is compelled to sell its good at an unjustly low price. This is often caused by cut-throat competition. Those guilty of this chiseling are guilty of a grievous wrong for they are the ones who deprive the workingmen of a just wage."

"**B**UT what can be done to remedy the situation?" asked several in unison.

"**F**IRST, we must insist on being fair to individual employers; not condemning all of them because a few are greedy, selfish, unjust. Then employers and employed must work together to eliminate the dishonest employer, aided by wise measures on the part of public authority. Employers in their trade associations

and employees in their labor organizations must strive to instill principles of justice into business.

"**T**HE defeatist attitude of those who say: 'I can't do anything all by myself' is unworthy of a Catholic. You all have the individual obligation of striving to stamp out injustice in your respective circles. And remember, a good 80 per cent or more of employers and workers are decent, honest, fair men. You, as Catholics, must be courageous and militant in putting forth the principles of justice. They'll be eager to follow. You must blaze the trail."

+

The Catholic Union and Times  
Buffalo, N. Y.

### WE NEED MORE STUDENTS LIKE THIS

**I**T HAPPENED this summer during a class in literature at a well known university. The professor who is noted for his emphatic statements, more than for his learning, went on to say that the canonization of Bishop Fisher was purely a matter of politics. Not satisfied to pass on this slur at the Church, he told the class that no one is able to prove the existence of God.

**A** YOUNG Catholic college graduate arose from her seat and addressing the professor said; "I am able to prove the existence of God" and immediately began giving the philosophical reasons which she had learned in the Catholic college class room. When she sat down the only comment of the professor was; "If I had you alone for half an hour, I could thoroughly disillusion you."

**T**HE young lady rose again and promptly answered: "I did not come here to be disillusioned regarding my faith. I came here to study literature and I think that you should confine yourself to the subject."

**A**ND since the occasion, the very smart professor has confined himself to the subject. He has been content not to cross swords with the spirited young Catholic woman.

**W**E need more like her. There are too many, altogether too many, of these boy professors that assert their ignorance on the question of religion in the college room. They think, evidently, that they are quite wise when they take time out to discuss and belittle the faith of students who enter these colleges and universities to study subjects entirely apart from religion.

**W**E keep harping on this subject because the faith and the religion of so many are involved. And we do not intend to let up on the matter until the professor leaves the subject of religion strictly alone or discusses it with open-minded fairness.

**T**HE student has the right to protest against the assertions of the college and university professor when he wanders into a realm about which he apparently knows nothing. Obviously, there is no connection between religion and literature so far as the existence of God and the dogmas of religion are concerned. And this applies similarly to numerous other subjects where the professor uses precious time to take a back hand slap at the Church.

**T**HE student goes to college to acquire a knowledge of the subjects of his or her selection. It is the intention of the student to obtain an education. Where the class room becomes a propaganda agency to air the atheistical views of a particular professor, the student fails to obtain the education that he seeks and the fault lies squarely on the shoulders of the professor in question. But, we suppose that does not greatly alarm the conscience of the professor. For, who has a conscience who has no belief in God?



# CHARLES CARROLL OF CARROLLTON

(Continued from page 8.)

dent of the United States, I have the honor of transmitting to you two facsimile copies of the original Declaration of Independence, engrossed on parchments, conformable to a secret resolution of Congress of 19th July, 1776, to be signed by every member of Congress, and accordingly signed on the 2nd day of August, of the same year. Of this document, unparalleled in the annals of mankind, the original, deposited in this department, exhibits your name as one of the subscribers. The rolls herewith transmitted are copies, as exact as the art of engraving can present, of the instrument itself, as well as of the signers to it.

"While performing the duty thus assigned me, permit me to felicitate you, and the country which is reaping the reward of your labors, as well that your hand was affixed to this record of glory, as that, after the lapse of near half a century, you survive to receive this tribute of reverence and gratitude from your children, the present fathers of the land.

"With every sentiment of veneration, I have the honor of subscribing myself your fellow-citizen,

"John Quincy Adams."

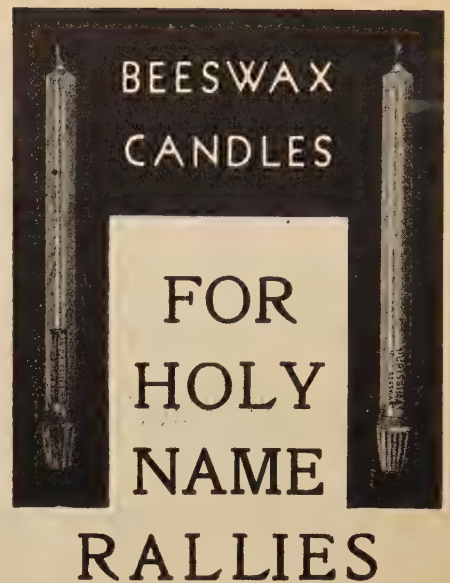
WHILE the whole nation was celebrating the fiftieth anniversary of American Independence, on the 4th of July, 1826, "the year of Jubilee," there remained but three surviving signers of the Declaration of Independence—Thomas Jefferson, John Adams, and Charles Carroll of Carrollton. These three names were mingled with the songs of national joy, and saluted with peals of artillery. But two of the illustrious trio saw not another sun. Adams and Jefferson passed from the scenes of earth that same day. Charles Carroll of Carrollton alone remained—sole survivor of the fifty-six patriots of 1776!

The undivided homage of the United States was now reserved for the last of that glorious band. In the words of Lossing, "the good and the

great made pilgrimages to his dwelling to behold with their own eyes the venerable political patriarch of America; and from the rich storehouse of his intellect he freely contributed to the deficiencies of others." Six years more rolled by, and the great and good Charles Carroll of Carrollton went to receive the reward of the faithful servant. "Death softly touched him and he passed away," on the 14th day of November, 1832.

WE give a picture of the closing scene of his life. It is from an eyewitness of it, Dr. Richard Stewart. It was towards sundown in the month of November, and very cold weather. In a large room in his town-house on Lombard street—his bedroom—a group of inmates of his household was gathered before a large open fireplace. The venerable Charles Carroll was reclining in a soft, padded arm-chair. In the center of the space before him was a table, with blessed candles, an antique silver bowl of holy water, and a crucifix. By his side stood his spiritual friend, the Rev. John M. J. Chanche, afterwards first Bishop of Natchez, in his rich robes, prepared to administer the last consolations of the Catholic Church.

On each side of the chair knelt children and grandchildren, with some friends, and just in the rear, three or four old negro servants were devoutly on their knees. The venerable Carroll had, for a long time, been suffering with weak eyesight, and could not endure the proximity of the lights. He leaned back with half-closed eyes. The solemn ceremony proceeded and ended; the illustrious old man was lifted back to his bed, but he had fasted to receive the Holy Sacrament, and was too weak to rally. His last words were, "Thank you, Doctor," on being lifted into an easier position, and he died quickly, mindful to the last of others—tranquilly—a Christian gentleman. And thus died the "Last of the Signers" and one of the Catholic heroes of the American Revolution.



There is a steadily increasing use of Will & Baumer candles for Holy Name Rallies. The reason is clear. First, the fact that Will & Baumer as the pioneer church candle manufacturers of America guarantees far more than satisfactory quality. Second, the full range of choice.

For Rallies, as well as for all altar purposes, there are three specially suitable candles—the Purissima, the Altar and the Missa. The Purissima is composed of 100% pure beeswax, and every candle is so stamped.

The Altar Brand, with its 60% beeswax, and the Missa, with 51% beeswax, are also steady and long-burning candles of excellent service, the other ingredients being the same high standard as the pure beeswax content.

All three candles are available in all sizes.

For complete information write to:

**Will & Baumer Candle Co.**

Inc.

**The Pioneer Church Candle  
Manufacturers of America  
Syracuse, New York**

New York: 15 East 32nd Street

Boston: 71 Broad Street

Chicago: 162 North Franklin Street

Los Angeles: 954 South Flower Street

Montreal: 422 Notre Dame Street East





**THE HEAD OF  
THE CHRIST CHILD  
IS THE  
OFFICIAL EMBLEM  
OF THE  
HOLY NAME SOCIETY**

The Official Emblem was approved by The Holy See and endowed with the blessing of the Sovereign Pontiff in 1909.

An indulgence of 300 days may be gained each day by wearing it visibly on the coat lapel and repeating the words "Blessed be the Name of the Lord."

The Official Button is supplied in three different sizes. No. 501 is 9-16 of an inch in diameter; No. 502 is  $\frac{1}{4}$  of an inch in diameter; No. 503 is 5-16 of an inch in diameter. Buttons may be had in the following finishes: 14kt. gold; 10kt. gold; rolled gold; gold plate; sterling silver; oxidized silver.

The button used by most branches is the gold plate. Special prices are quoted to Spiritual Directors of Holy Name branches.

*Every Holy Name Man should wear the Holy Name Button. The official source for supplies is*

**NATIONAL HEADQUARTERS  
OF THE  
HOLY NAME SOCIETY  
141 East 65th St., New York, N. Y.**

CHARLES Carroll of Carrollton had a well selected but old fashioned library. He cared little for modern works. Among the valued books referred to in his letters, we notice Bossuet's famous "History of the Variations of the Protestant Churches," and the Abbé McGeoghegan's "History of Ireland." Milner's "End of Controversy" was one of his favorites. In his last years he also passed considerable time with Cicero's "De Senectute," which he grew to love so much as to write to a

friend, "After the Bible read Cicero."

Not long before his passage to a better world, he uttered these remarkable words: "I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow—public approbation, esteem, applause. But what I now look back on with the greatest satisfaction to myself is, that *I have practiced the duties of my religion.*"

## THE LOURDES OF PORTUGAL

(Continued from page 4.)

time immemorial had suffered from drought, a plenteous spring burst forth. It was soon discovered that the water possessed healing properties similar to those of the miracle-working fountain at Lourdes.

SINCE it first appeared, the Fatima spring has never failed, and large numbers of reliable witnesses testify to the cases of healing which have taken place at Fatima. Nearly every pilgrim carries away some of the precious health-giving liquid for use at home in time of sickness.

In the years immediately succeeding the apparitions of 1917 at Fatima, much opposition was evinced both by certain sections of the press and of the public towards the pilgrimages, and, indeed, on more than one occasion the authorities endeavoured to prohibit these demonstrations of belief. All attempts at coercion proved fruitless and the pilgrims continuously increased in number, although it was not until 1927 that the Church afforded official recognition to Fatima. In that year, for the first time, the Bishop of Leiria, in whose diocese Fatima is situated, presided over the pilgrimage.

Moreover a new chapel was erected—in 1922, the original one had been dynamited in a dastardly endeavour to put an end to the cult of Our Lady of Fatima. On May 13, 1928, the Archbishop of Evora laid the foundation stone of the magnificent basilica which is still in process of construction, and in October

of the same year a great national pilgrimage took place. Finally, on May 13, 1931, all the Bishops of Portugal, led by the Cardinal Patriarch and the Apostolic Nuncio, visited Fatima.

Six pilgrimages take place annually from May to October, the most important being the first and the last of the series. The devotees usually arrive at Fatima on the twelfth of the month, so that they can participate in the procession of lights which is held towards midnight. Under the velvet softness of a Portuguese sky, this scene is absolutely unforgettable.

The myriad candles carried by the faithful gleam like precious stones, and illuminate the whole of the great hollow in which the Fatima buildings are situated. Here the brotherhood of man materializes for rich and poor mingle on a footing of absolute equality, endeavouring mutually to assist each other irrespective of class distinctions. In the center of the hollow is a large stone altar shaped like a trough into which the worshippers cast their lighted tapers at the conclusion of the ceremony. The flickering illumination from the flaming wax throws into relief the faces of the pilgrims, enobled by the force of faith.

The reverence of the travel-stained and weary worshippers, many of whom have trudged several leagues on foot to reach the shrine, is an impressive and inspiring contrast to the unbelief and anarchy which nowadays are rife in so many quarters of the globe.



# PEACE AND ITS PROMOTION

(Continued from page 9.)

of the people by millions all over the world have made the transition from a refusal to sanction war in general to opposition to all wars. That opposition will have to be determined. At every point where the appeal of war is plausible, where the war method wears away resistance, we must erect Gibraltars of peace.

But that is not the method of this movement for world peace. It has not been the method; it is not the method of peace now. The number of those who fight against all war has steadily been increasing, but even in the very ranks of war's opponents defection has been subtle and contemptuous. No war today could be entered into by the United States without the support of those peace advocates who have sometimes been called fair weather pacifists.

There is a strong appeal in the desire to maintain respectability, to retain one's economic standing to have the approval and not the scorn of one's fellows. There is always a temptation to tone down a movement to meet its critics. For many years the work of the American Association for International Conciliation, for example, was directed by the Carnegie Endowment for International Peace, but the two were kept separate to the public eye, because as the latter's Year Book puts it, "There have been many persons who were willing to associate themselves with a society whose aim was international Conciliation but who objected to the phrase International Peace"—and why?—"thinking it involved them in some objectionable form of pacifism." Had these misguided ones ever studied the history of the peace movement their fears might have been dissipated. But when it was considered wise to let peace become an open subject openly arrived at? "The war and its problems have created an entirely new situation. The whole world is now committed sentimentally and intellectually, except as to what Mr. Roosevelt used to call its lunatic fringe, to a policy of international peace." There

is no need of pausing to examine this astounding statement; for our study of tactics it is only necessary to conclude that the proper time to start working openly for a cause is when the whole world is committed to it.

It would be nothing less than hypocrisy, however, for pacifists to assert their personal immunity to these temptations. Many a pacifist who refuses to compromise with his conscience regarding war still placates the selfsame inner guide though remaining enmeshed profitably in nauseous labor exploitation. No one human group can attain a morality very far above the level of their fellows.

The uncompromising pacifist does challenge, nevertheless, with an outspoken criticism justified by abundant evidence, the philosophical basis of the wavering peace workers' instability. He can hardly fail to observe the fact that many of those ordinarily regarded as "non-resistants" have not been pacifists in our modern sense at all.

Professor Case has reminded us that even Buddha when directly questioned by the general, Simha, "explicitly refused to include war and official executions in his prohibition

of physical coercion." Mahatma Gandhi has declared that although he is a "confirmed war register" and condemns war as "an unmitigated evil," none the less "if there were a national Government whilst I should not take any direct part in any war I can conceive occasions when it would be my duty to vote for the military training of those who wish to take it." Verily, it is hard for those whose hearts are filled with a sensitive compassion to be uncooperative with their fellows! And yet, this sort of cooperation from pacifists is all that the military needs to go on doing as it has done these many centuries. Even to vote against those who hold that war is a moral and sensible method, Mahatma Gandhi finds, might seem to him coercive: "For I know that all its members do not believe in non-violence to the extent I do. It is not possible to make a person or a society non-violent by compulsion."

To conciliate the civil power—there is the clue to most of the peace movement's faltering, irresolute behaviour; or else to conciliate those who are themselves bound to conciliate the civil power. By some curious quirk of imagination the peace movement has come to feel that the government, no matter what it is doing, must never be antagonized.

## LABOR

(Continued from page 16.)

twenty-five years ago whenever a person's views were advanced it was said, "That man is a Socialist." Now, let us at least get away from talking that way against our fellow workers.

FINALLY, I would say a word about the attitude of Catholic papers and Catholic speakers to the effect that *what happens in Europe can happen here—the alienation of the working class from the Church*. I see the subtle attitude of Catholic papers and Catholic speakers towards labor organizations that may have some Communists in their ranks. But the rank and file

of the members of that union or that industry may be Catholics. However, because there are a few Communists roaming around they say, "That's a Communist outfit." Catholic papers should treat these with sympathy, if there is any danger of being misled—but don't say they are all Communists. As I read of Europe, that is the way the alienation began. It began because the leaders in the Church did not have sufficient sympathy with these people and did not take care to find out how radical these people were. It may be the easiest way for the time being, but only for the time being.



# ATHEISTIC COMMUNISM

(Continued from page 21.)

a Christian society, and, in our own times, of resulting unto victory the attacks of communism. *It is the duty of the Christian State to concur actively in this spiritual enterprise of the Church, aiding her with the means at its command, which although they be external devices, have nonetheless for their prime object the good of souls.*

74. This means that all diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. *For there can be no authority on earth unless the authority of the Divine Majesty be recognized; no oath will bind which is not sworn in the Name of the Living God.* We repeat what We have said with frequent insistence in the past, especially in *Our Encyclical Caritate Christi*: "How can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can there be talk of guarantees of conscience when all faith in God and all fear of God have vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself."<sup>46</sup>

## The Common Good

75. It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. *To achieve this end demanded by the pressing needs of the common welfare, the wealthy classes must be induced to assume those burdens without which human society cannot be saved nor they themselves remain secure.* However,

measures taken by the State with this end in view ought to be of such a nature that they will really affect those who actually possess more than their share of capital resources, and who continue to accumulate them to the grievous detriment of others.

## Prudent Administration

76. The State itself, mindful of its responsibility before God and society, should be a model of prudence and sobriety in the administration of the commonwealth. *Today more than ever the acute world crisis demands that those who dispose of immense funds, built up on the sweat and toil of millions, keep constantly and singly in mind the common good.* State functionaries and all employees are obliged in conscience to perform their duties faithfully and unselfishly, imitating the brilliant example of distinguished men of the past and of our own day, who with unrelenting labor sacrificed their all for the good of their country. In international trade relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God.

77. At the same time the State must allow the Church full liberty to fulfill her divine and spiritual mission, and this in itself will be an effectual contribution to the rescue of nations from the dread torment of the present hour. Everywhere today there is an anxious appeal to moral and spiritual forces; and rightly so, *for the evil we must combat is at its origin primarily an evil of the spiritual order. From this polluted source the monstrous emanations of the communistic system flow with satanic logic.* Now, the Catholic Church is undoubtedly preeminent among the moral and religious forces of today. Therefore the very good of humanity demands that her work be allowed to proceed unhindered.

78. Those who act otherwise, and

at the same time fondly pretend to attain their objective with purely political or economic means, are in the grip of a dangerous error. *When religion is banished from the school, from education and from public life, when the representatives of Christianity and its sacred rites are held up to ridicule, are we not really fostering the materialism which is the fertile soil of communism?* Neither force, however well organized it be, nor earthly ideals, however lofty or noble, can control a movement whose roots lie in the excessive esteem for the goods of this world.

79. We trust that those rulers of nations, who are at all aware of the extreme danger threatening every people today, may be more and more convinced of their supreme duty not to hinder the Church in the fulfillment of her mission. This is the more imperative since, while this mission has in view man's happiness in heaven, it cannot but promote his true felicity in time.

## The Erring Recalled

80. We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the communist plague. We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus Christ, Our Lord, is their only Saviour: "For there is no other name under heaven given to man, whereby we must be saved."<sup>47</sup>

## Conclusion

81. To hasten the advent of that "peace of Christ in the kingdom of Christ"<sup>48</sup> so ardently desired by all, We place the vast campaign of the Church against world communism under the standard of St. Joseph, her mighty Protector. He belongs to the working-class, and he bore the burdens of poverty for himself and the Holy Family, whose tender and vigilant head he was. To him was entrusted the Divine Child when Herod loosed his assassins against Him. In

<sup>46</sup> *Encycl. Caritate Christi*, May 3, 1932 (A.A.S., vol. XXIV, 1932), p. 109).

<sup>47</sup> Acts, IV, 12.

<sup>48</sup> *Encycl. Ubi arcano*, Dec. 23, 1922 (A.A.S., vol. XIV, 1922, p. 691).



a life of faithful performance of every-day duties he left an example for all those who must gain their bread by the toil of their hands. He won for himself the title of the Just, serving thus as a living model of that Christian justice which should reign in social life.

82. With eyes lifted on high, our Faith sees the new heavens and the new earth described by Our first Predecessor St. Peter.<sup>49</sup> While the promises of the false prophets of this earth melt away in blood and tears,

<sup>49</sup> II. Epist. St. Peter, III, 13. cf. Isaias, LXV, 17 and LXVI, 22; Apoc. XXI, 1.

<sup>50</sup> Apoc. XXI, 5.

the great apocalyptic prophecy of the Redeemer shines forth in heavenly splendor: Behold, I make all things new."<sup>50</sup>

Venerable Brethren, nothing remains but to raise Our paternal hands to call down upon you, upon your clergy and people, upon the whole Catholic family, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the feast of St. Joseph, Patron of the Universal Church, the nineteenth day of March, in the year 1937, the sixteenth of Our Pontificate.

PIUS PP. XI.

## SAINT ISIDORE OF SEVILLE

(Continued from page 14.)

visit to Pope Boniface V about the year 619 serves as another evidence of ecclesiastical harmony between Spain and the Mother Church.

As "Vicar of the Apostolic See" Isidore's filial obedience to Rome was conspicuous, yet without blemish, honorable, sincere. From his clergy he demanded faithful observance of canon law; his people he continuously admonished to respect the apostolic regulations, the writings of the Fathers, and the wise institutions established by the Church. His own example led the way. "Never," says he, "do I exercise any authority in the Church of Christ except I first render humble, devoted, reverential obedience to the Roman pontiff in all things as to the vicar of God. Whoever raises up in protest against it I proclaim a heretic; unhesitatingly I would expel him from the communion of the faithful. In doing so I would not act by my own will but rather under a resolute, unalterable precept commanded by the very authority of the Holy Ghost."

In order that the new Spanish people might ever see law and order lived, that they might ever find encouragement in their striving after perfection, Isidore did his utmost in promoting the monastic life. In the tenth canon of the Second Council of Seville, 619, he calls down divine wrath upon those, who

by either a "sentiment of violent cupidity, or fraud, or treacherous hypocrisy" should aim at the annihilation of the monasteries. At the same Council, too, he adopted measures against the Acephali, the last Arian remnant in Spain, by his "scriptural and patristic erudition, profound argumentation and natural eloquence."

The liturgy, too, received his careful attention, not by the addition of provincial practices but by firm adherence to antiquity. "The order of Mass and of the liturgical prayers whereby divine oblations are offered to God has at first been regulated by St. Peter and is, in like form, to be carried out throughout the whole universe." At the Fourth Council of Toledo (633), three years before Isidore's death, this liturgical form was made obligatory upon all Spanish churches. The counsel that he addressed to this national assembly is worth mentioning. "As long as you observe with an unreserved mind all the ecclesiastical and civil laws which you have wholeheartedly accepted herewith, your life upon earth will be a contented one; you shall enjoy prosperity and peace. But the day you abandon the precepts of the Lord, unprecedented catastrophies will befall you, the Gothic race will tumble under sword, famine, and pestilence."

Used by  
**10,000**



**A** recent Holy Name Rally, held in one of the leading dioceses in the State of New York, 10,000 of our decorated Gregorian Brand 51% pure beeswax candles were used by members of the Holy Name Society. This popular candle was chosen from a bewildering array of brands.

**LUX VITAE BRAND.** The highest quality and most dependable candle that can be made, containing nothing but 100% pure beeswax.

**CEREMONIAL BRAND.** Contains 60% pure beeswax. One of the most popular brands for Holy Name services.

**GREGORIAN BRAND.** A 51% pure beeswax candle that has achieved great popularity for use at Holy Name Rallies because of its dependable burning qualities.

Our decorating studios are equipped to furnish on short notice original designs for ornamental candles.

We will cheerfully send upon request complete information regarding our decorating service and candles for Holy Name Rallies and services.



DAVID MAHANY  
President

NORBERT J. BAUMER  
Vice Pres. & Gen. Mgr.

TERENCE J. HUGHES  
Secretary

**A. GROSS CANDLE  
• COMPANY, INC. •**

*Candle Makers Since 1837*

DANVILLE AVE. & HAVEN ST.

**BALTIMORE, MARYLAND**

New York Office, Chanin Bldg.



## THE APOSTLES' CREED

BY REV. RICHARD FELIX, O.S.B.

*An exhaustive and scholarly exposition of the Apostles' Creed under twenty-four chapter headings.*

### BISHOP LILLIS OF KANSAS CITY, SAYS . . .

"With that largeness of spirit so characteristic of the true Benedictine, Father Richard has dealt with even the more difficult and controversial aspects of the Apostles' Creed deftly and with decision, with clarity and common sense. The questions asked and answered at the conclusion of each chapter are pertinent and to the point. This book on the Apostles' Creed is truly an arsenal of religious information. It covers the Creed completely and convincingly. No Catholic can read this book without a wider knowledge and a deeper appreciation of his holy Faith. We know of nothing better to place into the hands of inquiring friends outside the Church."

200 PAGES

LARGE READABLE TYPE

PAPER BINDING

PRICE \$1.00

Order Now

### THE DOMINICAN SHOP

141 East 65th Street  
New York, N. Y.

## For OFFICIAL HOLY NAME SUPPLIES

BANNERS BADGES, BUTTONS

MANUALS, PENNANTS

RALLY SUPPLIES

Write

NATIONAL HEADQUARTERS OF  
THE HOLY NAME SOCIETY  
141 E. 65th St., New York, N. Y.

OF greatest consequence, however, was Isidore's literary activity. Every true historian pays him honest tribute for having transmitted "the treasures of the sinking Roman civilization to the rising Teutonic world." It is impossible to offer more than an indication of his works, since he wrote on practically every subject then known to man: on theology, philosophy, jurisprudence, literature, and on all phases of science. But he is best known for his ETYMOLOGIES, a work in which he discusses the highest and the lowest, God and the tools of everyday labor. St. Thomas in the thirteenth century had frequent recourse to the ETYMOLOGIES, especially for definitions. Isidore, who drew dialectic and rhetoric from Boethius, medicine from Caelius Aurelianus, cosmology from Lactantius, Pliny, Solinus and Sue-

tonius, may be compared to a general who by his judicious foresight saves invaluable lives from destruction.

WHEN St. Isidore died in 636 he had accomplished much. He had inoculated a pagan civilization with Christian thought, he had established national and spiritual unity, he had raised his countrymen's ideals from the level of the mere political to the heights of the supernatural. He was a true patriot in the real sense of the word. The nation's tribute was paid by the Eighth Council of Toledo in 653 and unanimously re-affirmed by the Fifteenth Council of Toledo thirty-five years later: "The extraordinary doctor, the latest ornament of the Catholic Church, the most learned man of the latter ages, always to be named with reverence, Isidore."

## THE LETTER FROM SPAIN

(Continued from page 13.)

the nation had started decidedly on the way to a better distribution of riches. The class-struggle is more virulent in other countries than in Spain. It is precisely in Spain that a great part of the poorer regions have been spared the horrors of war, which have been fiercest where the standard of prosperity and popular well-being has been highest. Nor can our advanced social legislation be forgotten, and our prosperous institutions of charity and public service, of Spanish and most Christian ancestry. The people were swindled with unrealizable offers, incompatible not only with the economic life of the country but also with any kind of organized economic existence. Witness the prosperity of the undamaged regions and the misery which took possession of those which have fallen under the Communist domination.

"In a foreign magazine of wide circulation it is affirmed that the people in Spain were estranged from the clergy because the latter were recruited from amongst the upper classes; and that they do not

wish to have their sons baptized because of the high fees charged for the administration of that Sacrament. To the first we answer that the vocations in the different seminaries of Spain are recruited in the following manner: total number of seminaries in 1935, 7,401; noblemen, 6; rich (that is, with a capital of over 10,000 pesetas), 115; poor, or nearly poor, 7,280. To the second charge we reply that before the change of regime, the sons of Catholic parents who were not baptized did not total one in 10,000; as for the fee, it is most moderate, and in the case of the poor, non-existent."

"Help us to diffuse the truth. Its rights cannot be set aside, especially when it concerns the honor of a people, the prestige of the Church, and the salvation of the world. Help us to divulge the contents of this letter, watching over the Catholic Press and propaganda, rectifying the mistakes of that which is indifferent or adverse. The enemy has copiously sowed the cockle; help us to sow profusely the good seed."



# BOOK REVIEWS



## "The Siege of Alcazar"

*By Geoffrey McNeill-Moss.*

Published by Alfred A. Knoff, Inc., New York City. Price \$3.50.

August selection of the Catholic Book Club.

FOR a long time it has been the fashion for many of our war correspondents and political pundits to assume a pose of ultra-democracy, a pose that cannot hide the fact that instead of being reporters of fact they are propagandists of the Left. This group, many of them well-known novelists still wandering in a realm of fiction, have now taken it upon themselves to "explain" the Civil War in Spain. Playing fast and loose with truth and fancy, they come out in print strongly for the "people." Who are these "people?" The "people" according to this clever coterie, are the Popular Front, the Communists, the Anarchist, the Socialists, the despoilers of convents and churches, the murderers of conservatives, the "Loyalists" who are selling Spain up the river to Stalin and his gang. Our press is deluged with one-sided views of the news. And as a result, many Americans who at first were naturally repelled by the radical government of Madrid are now confused, or on the fence, or won over to sympathy with the "Loyalists." Such is the power of the press.

Major Geoffrey McNeill-Moss is not a Catholic. He is not a Spaniard. He is non-partisan. With no axe to grind, with no political ends to gain, Major McNeill-Moss has written a book which, to this reviewer at least, overwhelms the reader with its narration of what happened to a group of everyday men and women caught within the

grim walls of the Toledo Alcazar during the first months of the Spanish Civil War. In atmosphere, in thrills, in the remarkable faith and courage of its little band of defenders, the siege of the Alcazar ranks with the great sieges of history. It has all the earmarks of an epic.

"THE siege of the Alcazar" is a day by day account, doubly dramatic because it is undramatized. As the story unfolds, the reader himself unconsciously becomes one of the besieged, knows the hunger they suffered, hears the incessant rain of gunfire, the nerve shattering bombings, feels, too, the unspeakable agony of suspense at the sound of the drills carving tunnels beneath the fortress when the "Loyalists" decide to blow up the Alcazar and its heroic company. Hour after hour the drills clatter dully in the rock foundations, and no emaciated man or woman or child knows at what instant he will be blown into eternity. Now a group of soldiers desert. An officer commits suicide. Now an Insurgent airplane raises their hopes by dropping a case of food, a letter of encouragement from General Franco. Towards the end, too weak to climb, the men retching from the stench of rotting bodies, are hoisted by ropes to their posts along the ramparts. The climax is, of course, the blowing up of the Alcazar, the immediate attack of the "Loyalists," and the miraculous burst of Rebel machine gun fire that greeted them as they poured into the breach.

Major McNeill-Moss says of the defenders: "They achieved an exaltation. They came to see themselves defenders of the Faith, un-

der Divine protection. There was no priest with them. There were no services, except at the burials in the riding school. Thus, and because they were so often solitary, the faith of each individual grew. Some came to feel themselves inspired. One recalled his feelings during those days:

"We are few, they are many. But numbers are not all. We believe, we have faith. They do not believe, they would destroy faith. They think; that is in the brain. We pray; that is in the heart. I myself, sometimes I cry. But I am not afraid. If I die, I die. But that is only myself. What I believe cannot die. As I take my aim I pray, as I throw a bomb I pray. We are filthy. We have not washed. Our clothes are stench. We have insects. And all that is around us is reeking and disgusting. We live half in filth. But we live half away beyond it. We do not swear. We do not blaspheme. We do not allow ourselves carnal thoughts. Those who have wives within the Alcazar do not take them. The Reds think. Thinking is nothing. Presently they will give way. We believe. That endures forever."

## "The Crisis of Civilization"

*By Hilaire Belloc.*

Published by the Fordham University Press. Price \$2.50.

Catholic Book Club Selection for September.

THE publication of any book by Hilaire Belloc is an event in the literary world which is coming more and more to be recognized by even the leftist critics of the secular press. Those confirmed Belloc followers, and their num-



bers run to a high figure, will obviously know what to expect in "The Crisis of Civilization"—a book of exceedingly wide perspective with its consequent sane viewpoint, pungent observation, the extraction of little known truths from the falsehood of ages, and the most cogent reasons for every point advanced. And in this case the reader will not only not be disappointed but he will be overjoyed and will be tempted to force those with whom he comes into contact to have part in his pleasure. The fact that his friends may not be Catholics will only sharpen his desire that they should read this brilliant exposition originally delivered as a series of lectures at Fordham University.

For Belloc writes very little which is not stamped over with Catholic apologetics. He has been accused of being an apologist—he would be the first to admit the truth of the designation—but he cannot be dismissed. In the future, the writing of history, already influenced by his trenchant pen, must bear the stamp of his genius. And his thesis is so eminently the only correct one that it must be inevitably accepted and history written in its terms.

**B**ELLOC goes back to primal causes—history can never be correctly appraised from the viewpoint of an isolated period. It is a stream of human action, operating individually and in the aggregate, and the man at the altar rail and the woman at the weaving machine are there because something in past centuries occurred. This something may have gone unrecognized as widely casual: it is the historian's duty to bring it forth and align it in its proper place. So "The Crisis of Civilization" begins with a masterly tracing of those events which shaped the civilization in which we live.

That civilization is Christendom, but the very term contains the germ of misunderstanding. It was coined in times when the Christian and the Catholic were synonymous and Mr. Belloc contends that

Christendom outside the Church today is only existent because it has not lost completely the flavor of Catholicity. The historical break in Christian unity, called the Reformation, came inevitably as the first sign of deterioration in a civilization which had reached its finest flower in the thirteenth century. The seeds sowed by Luther, Calvin and Knox carried inherently the potentialities for all the evils of our modern world. Their crop is strange but inevitable. And we stand today at grips with forces which need to be thoroughly understood in all aspects of their menacing nature before we can triumph over them.

**M**R. BELLOC is naturally the bitter enemy of Communism which he considers the ultimate force to wreck a civilization that has more ancient roots than those of the Christian era. For Christendom was at once a transformation and continuance of the Graeco-Roman culture. But Communism, he holds, is the natural sequent of all that has preceded from the Reformation; it is further the natural offspring of Capitalism itself. This fathering of a potential parricide in itself is demonstration of the evils of Capitalism which Belloc fully recognizes. And those who would defend unchecked Capitalism must judge it by what it produces. There is very much of value in the book's appraisal of the status quo. It is lucid and convincing and here none could rightly claim the exposition is even slightly partisan.

**B**UT the author is not content with an examination of problems; he advances his own solution. Naturally this is, as in the outlines of political, economic and social history throughout the centuries, written in broad outlines although some pertinent details are discussed. It will be quickly recognized that Belloc believes that only the forces of the Catholic Church, which is Christ, is capable of bringing order out of our present chaos; and that there must be

## In Memoriam

*In your prayers you are asked to pray for the souls of the followir- departed brethren:*

Mr. Francis W. Beehler, St. Edward's H.N.S., St. Louis, Mo.  
Mr. Timothy Manion, St. Edward's H.N.S., St. Louis, Mo.  
Alfred Krebs, St. Leo's H.N.S., Columbus, Ohio.  
Dennis McGonagle, St. Aloysius, H.N.S., Columbus, Ohio.  
E. J. McNulty, St. Patrick's H.N.S., Columbus, Ohio.

a return to that Church. He does not write of this return as one to a creed but to the spirit animating that creed; not as one of wholesale formal conversions but to a wholesale realignment with the soul of the Church. Perhaps this is another way of repeating the Caesar-God admonition or of reasserting the primacy of the spiritual over the material. In any event, the urgency remains the same—the tone of society is taken primarily from the dominant, not necessarily the majority group. And society is determined by religion, not by politics nor economics which are always conformable to religion based on an acceptable and controlling philosophy. Those who reduce Christianity to the point of polite intellectual skepticism profess none. They remain in no-man's land—one of vast proportions so far as numbers is concerned but narrow and briefly tenable—between two warring forces: Catholicism and Communism, Christ and Anti-Christ.

**T**HE universal importance of this struggle is an index to the universal importance of Mr. Belloc's book. Even those who have long since agreed with his thesis will find that its present unfoldment will provoke unusual interest and its reading will bring rich reward. Those of dispassionate minds who come on it for the first time will discover a new light bringing order and clarity to problems which have heretofore proved baffling and terminable only in disaster.